

ENQUIRY AFTER GOD.

“ Man is man’s A, B, C, there’s none that can
Read God aright unless he first spell man.”

BY

KUTBUDIN SULTAN.

“ Sweet shadow maker,
Be thou my shadow

FIRST EDITION.

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DEDICATION.

WITH HIS KIND PERMISSION

**THIS LITTLE BOOK IS MOST RESPECTFULLY
DEDICATED**

TO

THE HON'BLE MR. JUSTICE ABDUR RAHIM, M.A.,

(BAR.-AT-LAW), JUDGE, HIGH COURT, MADRAS,

WHO IS A GREAT AND ACKNOWLEDGED EXPONENT OF ISLAM.

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PREFACE.

At the outset it must be confessed that the author does not lay claim to originality, nor does he presume to instruct the learned, but admits his inability to do adequate justice to the subject of the highest moment and magnitude called into discussion in this Enquiry. The thoughts ventilated in this discourse, are no more than the re-statement of the sacred teachings of the inspired Sufis and Vedantists who devoted themselves heart and soul to the cause of esoteric religion which alone can bind in the near future, the East and the West into one common bond and establish the religious fraternity of the human race. The thoughts uttered by those in whom the illumination of the Divine Spirit was visible, are re-uttered and brought into a small compass to make them more impressive. Among the exalted and self-denying lives of the more recent times who standing on the ancient ways, honoured the sageship of the East by their adaptibility to the trend of the growing scientific thought, are the Persian mystics Molana Jalaludin and Molana Jami, and the Indian Vedantists

Sri Krishna Paramahansa and Swami Vivekananda. These Divine Souls whose sanctity teaches republicanism to render unto Cæsar the things that are Cæsar's and unto God the things that are God's ; and whose clear exposition of the ancient wisdom, disciplines the forces of unrest connected with the modern scientific progress and hushes the voice of all controversy, are a source of inspiration to the author. In dedicating his whole heart to them, and in paying the tribute of his admiration to their spiritual genius, this Enquiry is instituted, and all that has been said in its course by the author, is but the echo of the voice of the sages who were the most pronounced ascetics and whom the author salutes as the gods of his idolatry. All the blessed thoughts expressed by the author belong to them and the moulds to him. Their blessings have created the destiny of authorship for one who is not worthy to unloose the latchets of their shoes and not even equal to the dust of their feet. If the work commands any credit it must of course, go to the source of his inspiration and his will be the consolation that he has spent a

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THE PRAYER.

We praise Thee, O Compassionate
Master of Love and Time and Fate,
Lord of the labouring winds and seas,
YA HAMEED ! YA HAFEEZ !

Thou art the Radiance of our ways,
Thou art the Pardon of our days,
Whose name is known from star to star
YA GHANI ! YA GHAFFAR !

Thou art the goal for which we long,
Thou art our silence and our song,
Life of the sunbeam and the seed,
YA WAHAB ! YA WAHEED !

Thou dost transmute from hour to hour
Our mortal weakness into power,
Our bondage into liberty,
YA QADER ! YA QAVI !

We are the shadows of Thy Light,
We are the secrets of Thy Might,
The Visions of Thy primal dream,
YA RAHMAN ! YA RAHIM !

SAROJINI NAIDU.

ENQUIRY AFTER GOD.

1. Importance of the Enquiry :—

“What is that whom men call God?” This is a question that has been asked times out of number. Each time the answer elicited, improved its predecessor. Nothing can match the importance of the problem on the solution of which depends all the spirituality in the world. Blind faith though better than no faith, is intellectual darkness. It is like a reed shaken with wind. It does not embody the principle of growth nor does it enlighten the minds of the possessors thereof. Since its foundation is built on sand, it soon becomes a crumbling ruin. But belief arising out of some idea of God, resembles a rock which nothing can shake. It develops vigorously. Its development propels the believer onwards and leads him nearer and nearer to the object of his belief. And further the answer to the above question, forms the hinge on which turn the vital problems relating to the origin of evil, sanction of morality and necessity for prayers.

In fact it is the answer that determines the whole attitude of mind towards life on this side the grave as well as on the other side.

2. Evasion of the Enquiry :—

The question formulated above is undoubtedly the most sacred one. Because of its sacredness it must necessarily occupy the first place in the whole series of a man's thoughts. Despite its untold and many sided importance it is seldom approached and much less grappled with even by those who specially train themselves in the study of sacred knowledge and call themselves its trustees. When the very exponents of religion put themselves on their guard against provoking any discussion on the subject, it is no wonder if the multitude shut their eyes to the problem of problems. Apart from the fact that its study is extremely difficult, the other reason for the evasion is that no amount of artificial education or imported knowledge of the external world answers the question.

Since nothing is more binding on man than to seek God, every one should use himself in thinking of Him. He must combine what he knows from all sides and compare one truth

with another, and thus first realise his own knowledge. The realization is what dispels the clouds from the mind, elevates it and keeps it in the right direction with undeviating purpose. The result is God becomes more than a probable Being.

It is true that no human faculties can cognize the Unconditioned, the One Breath of the Universe, the One without a second. No eye can behold Him. Those who know Him, know Him by the heart. The idea is the most intricate and hard to be grasped. Despite its intricacy and hardness no excuse to ignore God can claim toleration. The knowledge acquired from discussion, observation, reading and other sources when rightly worked out in the mind, is well adapted to stimulate devotion and leads to the practice of virtues that clean the mind of all its impurities. When the mind becomes pregnant with sanctity, the search for God is not given up on the ground the theories do not bring necessary satisfaction. The desire to find Him out takes a firm hold on the mind.

A man ignorant of mango, takes to the study of the learned volumes describing the fruit and at the end of his course he finds himself

none the better for all his learning. The cause of his disappointment is that he cannot realize to himself all that he has read about the fruit. The result of his learning is the anxiety to know the exact nature of the fruit. He works to get one. He either goes to the place where mango grows or sends for it. When he comes by a fruit he knows all about it. To come face to face with Truth is the highest goal of our existence. When that is achieved, the whole world is achieved and there is nothing left to be achieved.

Practice makes perfect. Through discipline the left hand which is naturally ineffectual, is made so strong as to compete with the right hand in the skilful handling of things. The practice of devotion and virtues disciplines the mind and brings to life the latent powers in man. Consequently the invisible track becomes visible. The inner faculties that gradually unfold themselves, disclose the path of seeking. The way is the most crooked, rugged and intricate one. It is elevated here and depressed there. In some places it is full of thorns and in other places it is as sharp as the edge of a razor. The pilgrim who desires to tread this dangerous path, should serve his

apprenticeship under a spiritual leader and become proficient in all the truths and subtleties of seeking lest he should fall down on the way and meet with his ruin.

He who is pulled by the string of desires, is bewildered at the elevation, depression and sharpness of the path. Such a man is not equipped for being initiated into the mysteries of Heaven. He must go back to the world and join the herd for he who puts his hand to the plough and turns back, is not fit for the Kingdom of God. The hero who has sacrificed the self and who is not any more fettered by desires, boldly treads the path and walks on it with undeviating firmness. When he advances farther and farther, he becomes aware of the fact that he is on the way to his own city and in surprise exclaims "I myself am the being, I am seeking."

3. Early speculations about God :—

When man the glory and crown of all creation, first felt the pulsation of life, he started the question who made this universe, how it came into being and what right it has for existence. No trace of the author was had in the outside world. Reason could not help

to surmount the difficulty. The grand secret underlying the universe, remained what it was. Failure in this direction, made confusion worst confounded which for a time ruled supreme. When detection appeared to be impossible, the unknown and unknowable instinct within, which moulded man unawares to enter upon the investigation of this subject, became all the more restless. Although the chances to obtain a solution appeared to be extremely narrow, the question who projected this universe, was not given up on that ground. The pressure of the natural forces on the mind, kept alive the zeal to detect the underlying Cause. The enquiry set on foot simultaneously with the beginning of life, continued without result.

With no knowledge either of himself or of the scene he was called on to play, man looked on the magnificent panorama of Nature with puzzled amusement. He found himself limited on all sides by conditions over which he had no control. Every day the assurance was growing on him doubly sure that he did not create himself, and that Somebody was the cause of his existence. The bewildering beauty of the phenomenal world and all that

was there, inspired him with piety which in its struggle to express itself, suggested his prostration before that Somebody. He began to feel in every fibre of his being that there was some Unknown but failed in his attempt to delineate Him. As sure as anything what was not apparent to the bodily senses, mind or intellect, could not be conceived. When his disappointment knew no bounds, he yielded to despondency. The mind could not remain vacant for any length of time. The influence of the natural forces working around him, filled up the vacancy. They inspired him with reverence and awe. He conceived an attachment to them and the idea of the Unknown was buried in oblivion for a while.

Biology tells us that amoeba, the simplest known form of life, went far and wide through cycles of ages, shaping itself into countless hideous forms till it arrived at the complex frame work of man. The present conception of God, has some such history of evolution. The instinctive piety in the primitive man was the germ plasm from which the idea of God first evolved and passing through an ascending series, at last reached the grandest conception as disclosed by the recognized religions of the

world. It is not denied that God is unalterable, but that the human conception of Him has always been changing with the development of mind.

4. Spread of the idea of God :—

Having learnt that the existence of a Superior Being was an original idea of the human mind and that it cropped up having received an impetus from the outside world, the question arises whether it was confined to any tribe or nation in particular or it was universal at the time it originated. There are no historical records to frame a definite answer but the voice of traditions is emphatic in announcing that all the tribes and nations of the world had the idea in some crude form or other. The Ethnologists with the exception of a microscopic minority, confirm the announcement. The universal prevalence of the idea of God when viewed in the light of the fact that at the time the communications between distant members of human family were not active, looks like a chapter of accidents that give room to doubt and controversy. The explanation is not far to seek. It lies on the surface of things. The proposition explaining the

universality of the idea is that since similar effects result from similar causes, men evolved analogous beliefs having analogous minds.

5. Primitive conception of the Unknown :—

The Unknown has always been the Unknown. He was portrayed variously according to the strength of understanding. The idea of His Existence on being fertilized by the imaginative intellect of the ancient times, divided and sub-divided until it transformed itself into a cluster of cohering cells. Hence the Invisible became the Sum Total of all the notions formed about Him. To the primitive man the hand of the Unknown was visible in anything and everything except in himself and this exception is to be explained by the economy of human organs. Our senses are projected outward. When subjected to the pressure of the phenomenal world, the infant mind escaping through the channels of the senses, came out and finding that it could not walk beyond the horizon, argued the existence of the Unknown behind the visible things that struck it with awe and reverence. There was nothing too low or mean for consecration in the organic world. The sun, the moon, trees, rivers,

oceans, mountains, the animals and the mother earth, were deified and worshipped by the Savage. It is not known what escaped his devotionalism.

When the ancients were the shepherds, farmers and mountaineers, they did not know the potter's wheel. They fashioned clay with the hand and made weapons of stone. In such a state of infancy the question was asked who made this universe and when no answer was vouchsafed all nature appeared to be animated to the savage. Every brook and well, every rock and glade, was peopled by nature-spirits that passed under a thousand names. They had varied functions to discharge in the economy of the external world. They influenced human life for good or evil. They appeared in dreams and expressed their requirements. They descended on men, made them demigods and helped them to make predictions.

The stories of those ancient times woven into a series of fairy tales and handed down from generation to generation, disclose the belief of the savage in the persistence of soul after death. Witchcraft and sorcery formed his creed. The witch called up the soul of

the dead, and drawing inspiration from it, prophecies were made by her. The bizarre and grotesque practices of the sorcerer went to explain the phenomena of life and death. It was also believed that the soul of a person did not sleep quietly in the grave because of the desire left unrealized by him during his life time. It entered the bodies of the living and with a vengeance caused all sorts of illness and made itself discernable particularly in the phenomena of convulsion and delirium. To please the dead, splendid tombs were made. The weapons were buried with men, and rich ornaments with women. Sacrifices were made to the ghosts of the dead and rituals performed to appease them.

6. Birth of idols :—

The idea of the Unknown occurred to the savages now and again. They believed It was He who created the world. His hand was everywhere. He distributed prosperity and wretchedness to mortals according to their behaviour. Earthquake, storm and pestilence were His ministers and struck sinner with accuracy. Death was a tremendous fact to them as it is to us. They feared the Unknown.

'They learnt to kneel down before Him and to obey what they thought to be His WILL. Their convictions were consecrated into a creed of which the central idea was God.

When the Unknown could not be perceived and remained the perplexity of the thinking mind, the omnipotent organic laws penetrating the material universe, made themselves felt by the human creatures who observed the fire that cooked their meals, was the very agency that burnt their houses and reduced them to ashes when they were careless and indifferent. From experience they gathered that the physical laws could not be modified or altered and should implicitly be obeyed. These laws together with the inequality in the length of days and nights, the revolutions of the seasons, the movements of the planets, the eclipses of the sun and the moon, the phenomena of growth and decay, as well as sickness and health, baffled the curiosity of the savage and urged claims on his devotion.

The first significance of God was the Unknown. He could neither be understood nor perceived. To bring Him within the confines of knowledge He was rightly postulated to be the Whole, the All-in-one. The forces of nature

and the luminaries that appealed themselves so powerfully to the imagination of the savage, were thought to be His energies and concluded to be His parts. In spite of such speculations as contained the seeds of a wonderful philosophy that calls forth the admiration of all the thinking souls of the world even to this day, the secret was not disclosed and the Unknown remained the same. The human mind in its pristine purity struggled hard to realize the Invisible and in its search after Him, seems to have approached the very frontiers of Reality. The Unknown was detected behind all the material objects and hence in a way His Omnipresence was established. But the goal was not reached. The savage groped his way in the dark but failed in his attempts to approach the Invisible. When because of his disappointment he yielded to impotence, there came the inspiration from the sincere perplexities of his honest mind to personify the Unknown and to propitiate His personification. No sooner did this idea occur than the Unknown touched by the magic wand of human imagination manifested Himself in multifarious forms and a thousand gods came out. The natural forces were personified, consecrated

and welcomed to the Pantheon one after another. Thus began the reign of a complicated idolatry of physical forces which were metamorphosed into gods and worshipped as such. The kingdom of God became the kingdom of the deities.

Idolatry was an invention of the savage. He took pains to build some sort of divinity round each of his gods. He narrated stories about their sacred origin and vast capabilities. To a superficial observer the deities would appear to be the offsprings of deep ignorance but a close examination would reveal the fact that they were the result of mature considerations. When men first combined in society, it became incumbent on each member to sacrifice his private inclinations to a certain extent and there was no law to enforce the obligation. There were no organized means of repressing crimes nor was there any political institution to defend Society from outside invaders. Circumstances such as these co-operated in projecting the gods into existence. The mission associated with them was to hold out their divinity prominently before the gaze of the people. A capital was made out of the fear inspired by the *divine beings*. In the name of

their sacredness and in the name of the divine will propositions deemed expedient for the welfare of community, were made and accepted. Profound respect for divine will kept every one in his proper subordination and thus society thrived without any kind of institutions which in our days are indispensable for its growth.

Apart from the necessity stated above, idolatory had its own logical and argumentative side to the savage. He believed the existence of the Unknown in the deities because of His Omnipresence and introduced them on the principle that by the law of association their presence would bring home to the mind the idea of the Unknown.

The mythological gods came into existence one after the other representing the Unknown in some way or other. A great modern writer considers that they were no more than the demarcation stones showing the distances traversed by the infant mind from time to time in the enquiry after God. Some of them even exist to this day. They are curious relics of the past. When they seem a little comic to our eyes, they are books for those who can read them. They disclose the mood and thought of the mind in the remote antiquity

and define the religion of our barbarian ancestors who should not be judged by our standard. The responsibility of their actions and beliefs must be measured by the poverty of their intellect, shallowness of their mind and the opportunities they had of knowing things in their true light.

"

7. Exaltation of the Deities :—

The time when the gods first saw the light of day, is separated from us by a thick partition wall of more than five thousand years. The art of writing was not then known. Exact knowledge was not possible. The productive capacity of human imagination was at its best. The poet was the heart of his age. He was the guiding star. He was the only inspiring agency. He was the story-teller. He delineated how the men of his time thought, felt, talked and acted ; and what their perceptions were about the life here and here-after ; and what all ideas rooted themselves among his contemporaries about God and the deities. The poet who was moving freely in his world of gods, giants and enchanters, while narrating their origin and their divine will, projected his own conjectures and theories in his

narrations. He shaped the prevalent opinions and beliefs, skilfully coloured them by his art and elaborately decorated them in his verse.

Since in the mythic age it was the poet who built the system of faith and worship, poetical accounts of the first impressions produced on the mind by the outside phenomena, formed the basis of all prehistoric religions of the world. When poetry contained the treasure of religion, naturally the poet became its guardian. He combined in himself the functions of the poet as well as those of the priest. His office was magnified and his importance increased. He reconciled his religious convictions with his personal interests and showed himself to advantage by multiplying magic formulas and outward acts of devotion. The priest who was the religious trustee, who was in communication with the gods, and who had with him the keys of the sacred mysteries, in the long run claimed to himself supernatural powers. When he died his revered portrait also became an object of worship.

8. Loss of kingdom by the Unknown :—

In the childhood of humanity the idols were consecrated and worshipped not for their own

sake but for Him who was supposed to lurk in their shadows. Hence they were pregnant and life-giving so long as the significance was present in them. The parents of the gods and their contemporaries soon died. The after-generations began to forget all that was told about the Unknown. They also lost the habit of thinking and it could not have been otherwise for when a fact is not made for us, the mind is exercised to build up a notion about it ; and when once a view is formed the necessity for exercising the mind in that direction ceases. Partly because of the want of necessity and partly because of the want of novelty, the mind became inert and all contemplation about the Unknown was given up. Hence the significance was lost, but the symbols remained and the reverence for them survived. The deities did not miss the opportunity to dethrone the Almighty and to usurp His kingdom. The priest whose welfare was associated with that of the gods only thanked his stars to see their ascendancy and contributed what he could to enhance their divinity. The gods prospered well under the priests and their prosperity in due course of time, reached its meridian. The gods were treated with

love and terror. The savage prayed to them, flattered them and made sacrifices to win their favour as well as to prevail on them to look kindly on his enterprises. Faith, ceremonies, processions, rites and sacrifices were considered to be among the most important objects of their Divine will. The unknown was thus forgotten and idolatory of the worst type prevailed.

9 Re-birth of the idea of God :—

The seed crushed itself beneath the sod and remained degenerated for a while to come out a tree. The conception of the Unknown was deformed in the known material objects. In the course of its evolution it obeyed the law of adaptation and underwent such changes as were expedient to depict the organic development of the idols and to reconcile it with the prevalent legends and doctrines. In its deformed state it remained undergoing all sorts of transformation for its deliverance from eccentricities and for its final resurrection containing all the potency to make men sages and universal religion a possibility.

In the era of atheism the laws of ceremonial observances abrogated to themselves all the

sanctity in the world and left no part of it to be appropriated by morality. Truth, justice, honesty, compassion and other virtues of the like nature, were ignored. There was no sin in adultery, no wrong in theft and no crime in murder. Money and not charity, covered a multitude of sins. Morality was a misnomer. When the worst came to the worst matters could not but mend themselves. Childhood led to manhood. Intellect expanded. The mind attaining a certain degree of maturity, could not abide in the old ways. The moral laws began to assert themselves. Priestcraft which formed the nucleus of religion, was gradually replaced by morality.

The growth of intellect and moral sense presented an inflexible front to the illusion and disorganized beliefs in the physical agencies. The deities fell far short of their estimate. The thinking souls republican in thoughts, feelings and habits, differentiating themselves from the crowd, realized to themselves their true position in the universe ; resigned their services under the deities that had no attractions to offer them ; and once more becoming inquisitive to enlist themselves on the side of truth, took upon themselves the task of un-

ravelling the mystery that surrounds the universe.

The question who made this universe was asked in the very beginning. In the enquiry man missed his footsteps, wandered far and wide in the world of gods, angels and demons, and being dissatisfied with his spiritual superiors, returned to the point where from he started. The same question was framed and it was addressed to the same phenomenal world. The procedure adopted sinned against all past experiences and the consequence under parallel circumstances could not have been otherwise than a coincidence of results. There was nothing astonishing if no answer was elicited. The disappointment thus accentuated, clouded the mind and made it all the more uneasy. At this stage of the enquiry the sages of the East having learnt the lack of ingenuity, erudition and wisdom in the line of procedure, turned the question from the outside world and sent it inward. They laid themselves out to examine the Inner man and while analysing the soul, Truth began to express itself. Its light shone through their minds. They perceived and realized the grand Truth. They observed perfect unity like the

thread of a string of beads running through the back-ground of all things and exclaimed "What is here that is there and what is there that is here." The Unknown that was a mere probability became a hard Reality. The sages, who came face to face with Truth, say what virtues they practised, what modes they adopted and what results they obtained in their search after Truth ; and exhort us to their practices with a view to lift us up to the level of their spiritual plane. It may thus be seen that the perception and realization of the Eternal One form the be-all and end-all of religion which is not a subject for reason, argument or talk but a practical and experimental science.

10. Religion :—

When the conception of God was the Unknown, religion meant nothing more than the feelings that fall on man when he imagines to stand in His presence. When He was personified, materialized by images and worshipped, the ground of religion was slowly extended. It came to mean not only the recognition of the supernatural powers, as well as obedience to them but also a belief in the myths, rituals,

sacrifices and the magic formulas. When the Unknown was detected, religion reached its grandest conception namely the perception of the self-Existent as well as His realization which is the common basis of all the recognized religions of the world and which governs all the different theories and ideas preached by them. In the light of its highest significance religion must necessarily be one as well as universal and all religions are the various phases of that one giving the different visions of the same Truth from different standpoints.

Numerous were the creeds that sprang into existence before the dawn of history. With the exception of a very few each one of them made its noise and died a natural death. Only Hinduism, Zorastrianism and Judaism survived the shocks consequent on a series of spiritual phenomena that appeared in the different ages of the world. Of the prehistoric religions Hinduism stands with the greatest stability. Buddhism, Christianity and Mohamadanism are the greatest modern religions of the world. If Hinduism is the oldest religion, Mohamadanism is the latest of all.

Religions are divided into two classes, the one with a book and the other without it.

Those with a book are stronger than the others. And again each recognized religion has two sides—the revealed and the unrevealed respectively called Exoteric and Esoteric. The former is the cell of which the latter is the nucleus ; the former is the outer covering in which the latter is the gem of its spiritual truth ; the former is the literature of religion and the latter is the unwritten rendering of the written ; the former embodies the myths, rituals and the magic formulas, and the latter contains the true philosophy pointing to the brilliant side of religion. The mysteries of the Kingdom of God, the eternally unattainable truths were taught in private only to those who were pure at heart and were capable of grasping them. The sacred teachings were learnt by heart and delivered from father to son. They were not written down till comparatively modern times. Some of the religions lost the esoteric instructions given by their founders. Christianity appears to be one of those religions that have shared the loss.

What is commonly known as religion is philosophy made concrete through adulteration of allegory and myths, and depicts its exoteric side. Philosophy is intended for a

select few that are intellectual but religion exists for the multitude at large who are mostly unlettered and have no faculty to weigh reasons and to discriminate between truth and falsehood. They have no thought for anything else but what satisfies their physical needs and longings. Their wicked tendencies to commit acts that are unjust, cruel, violent and disgraceful call for restraint. Despite their ignorance and angularities, the multitude long for a system of metaphysics explaining the mystery surrounding the universe because the call for such an explanation belongs to the natural requirements of mankind. The founders of religion, those world moving forces, studied the intellectual inequalities of the heterogeneous masses and manifested the perfection of their wisdom in meeting the needs of the multitude according to the different powers of their comprehension. The ignorant cannot swallow the spiritual truths pure and unadulterated just as we cannot live on pure oxygen without the admixture of nitrogen. Considering the ordinary intelligence of the raw masses, adulterated truths are necessary to make them learn, to kneel down, to venerate and obey and thus qualify

their minds for the reception of truth in all their nakedness. Because of the great limitations of their mind deep truths are given them in such allegorical investitures as can easily be assimilated. The light of spiritual truths is likely to blind an ordinary eye and hence they are concealed in the veils of allegory and myths that satisfy the multitude in its crudity. They are presented in such round-about ways as are necessary to answer the wisdom of the learned and the bestiality of the ignorant. The ways employed to teach religious truth are different to suit the different mental constitutions of the mixed public. It may thus be seen that popular religion is nothing but truth allegorically and mythically expressed and thereby made possible and digestible to mankind at large.

In the true sense of the word religion is its esoteric side. Those who pass beyond the stage of exoteric teachings, enter the plain of esoteric knowledge which is not in books, nor in the temples, nor in the abstract reasoning but is firmly centered in the perception of facts relating to the soul within, to the natural phenomena outside and to God above all. Religion invites us to such broad facts of the

highest moment and magnitude and not to vain arguments and useless disputations for which life is not sufficiently long. It does not profess to prove the existence of God on inductive or deductive principles of logic. Since the evidence of fact is superior to any other kind of evidence, religion aims at actually showing us the Reality. It pledges itself to educate us in virtues the practice of which widens the mental vision, sharpens the intellectual faculties, improves the solidity of judgment and awakens in us the power of introspection. It does not recommend us to blind faith but exhorts us to put our faith to verification and to find it out for ourselves how far we are justified in our belief which is intuitive and not demonstrative.

11. Faith :—

To acquire a practical knowledge of swimming without water, is as much above our comprehension as to know God without belief in the teachings of religion. To be a religionist one must begin with faith. When necessary advancement in religion is made, spiritual development brings us nearer to the perfection of our nature when the necessity for

starting with faith in religion, will unfold itself. When the truth dawns we ourselves would know that it is faith which prepares the mind for the reception of religious facts kept hidden from the multitude.

42. Dualism :—

Personal God is a revelation of dualistic philosophy and is the result of argument derived from the diversity that comes home to our senses. For aught we know our world consists of matter and force. They are the primary facts of our sensation, the patent truths of our experience and all phenomena are but the different manifestations of the said agencies. What we apprehend by the faculty of intuition we receive without proof and hence we recognize matter and spirit as elementary certainties differing from one another. A ray of sunlight while passing through a prism sacrifices itself into pluralism and appears as a band of many colours beginning with red at the one end and passing gradually and successivsly through orange, yellow, green, blue and indigo to violet at the other end. A personal God is but the one coloured ray of the light of God and the rest forms His

universe. In the union of the two conceptions the true white light is seen.

13. Our Senses :—

Five senses are implanted in man and through them the knowledge of the universe is had. They are limited and within their limitations our universe is located. The universe of a deaf man will be the average universe short of musical element and that of a blind man short of terrestrial beauty. By the sense of touch we recognize the feeling of heat and light teaches the sense of sight to behold the external aspect of an object. Supposing a new sense is introduced to enable men to judge of the internal substance, structure and properties of an object by means of the heat waves proceeding from it, the whole universe must of a logical necessity be changed. Either subtraction from or addition to our senses, will equally revolutionize our idea of the universe.

Our senses are limited not only in number but also in strength. According to the teachings of our senses the earth remains stationary and the sun continually travels round it. By the exercise of reason which is able to range beyond the action of senses, man has assured

himself of the fact that it is not the sun that moves but the earth. Our impression of the solar system is what appears to be to the naked eye, but when looked at with the aid of the instruments the falsity of our idea about the system is detected and revised conception of it is formed. If the strength of our naked eye be such as to take us at once to the complexity of details connected with the solar system, every one of us can be an astronomer and the difficulty experienced in understanding the particulars of the celestial bodies must totally vanish.

14. Motion :—

Our universe of matter is the infinite totality of atoms. Every atom is pregnant with the faculty of moving shut up in potency. In virtue of its intrinsic tendency or potentiality it attracts all others of its kind and is attracted by them. And further it is in a state of perpetual vibration which is not visible to us. All the various molecules of a body are in continual motion of some sort among themselves. Their activity is so rapid and minute that it is not perceived by us and the body itself as a whole is in motion through space.

What appears to us as absence of change is really a very small degree of change. When the hindrances to pass into operation are removed, the potential activity of the molecules which tends to realize itself, is translated into motion which is the name given to change of position. Motion is always limited and conditioned since a particle can move only in relation to some other particle supposed to be at rest. Motion is not opposed to rest for the latter is merely an infinitely small degree of change. No motion in a straight line is possible for the reason that such line when infinitely produced, becomes a circle. Hence we see around us a continuous change taking place in a circle, beginning with birth and ending with death. Birth, growth, decay and death go round and round. Various are the kinds of motion on account of which every thing in the universe is in a perpetual flux like that of a river in which masses of water are continually changing. Body is the name of a certain series of changes and so is the mind. When the molecules of a body move in the same direction, the motion is called electricity. The motion of the lungs which is obvious to every one, is exceedingly important

since it is connected with respiration. When that stops death is the result. Ability to manipulate certain motions in nature, has enabled man to add a long list of wonders to our modern civilization and mastery over certain bodily motions has helped him to approach the perfection of his nature.

15. The Kingdom of Time, Space and Causation :—

The kingdom of time, space and causation, deserves more than a passing notice in the prosecution of our enquiry. They are among the most difficult and intricate riddles of the universe. Therein grow our pleasure and pain. They have always been the theme and perplexity of the philosophers. Not that they have been unsolved but they have not been fully solved. They have been understood in the best manner possible but not perfectly well. To translate the thoughts of the philosophers in the phraseology of the people, they are mere abstractions, ideas empty of contents, the postulates of thoughts resembling numerical figures that have no reality in themselves but are used in signifying things and in counting them. Mathematical points knowing no length,

produce a line having length and the lines having no breadth, make up a surface having breadth. These are the principles that form the basis of all the mathematical problems. Time, space and causation, though they have no reality in themselves, are relations in accordance with which the phenomena of nature are ordered.

Cause in the broad sense of the word, is the reason or explanation of an event. It is relative activity and hence always associated with an effect. The one cannot be without the other. When the cause is changed and limited by time and space, it becomes an effect. It may thus be seen that an effect is the manifested cause and there is no essential difference between them. They are the different phases of one expression. The phase that precedes is the cause and the one that succeeds is the effect. This precedence and succeedence are what is known as the law of causation. Every combination is within the circle of the law of causation and where there is no combination the law does not hold good. Every cause must be sought for in the effect and the attempts made to seek it outside the effect must out of a logical necessity end in

smoke. A seed produces a tree. The former is the cause and the latter is the effect. If we want to know anything about the seed, we must go to the tree and outside of it no information can be had.

Time, space and causation have no independent existence. They begin with the mind and change with it. The idea of time is connected with two events and that of space with two limits. Hence time is defined as the order of successive phenomena and space as the order of co-existing phenomena. That which has a beginning in time and exists in space, is under the operation of the law of causation and must sooner or later go back to the causes that give its existence. They have however no relation with the First Cause, the Absolute, the Parent of the mind. They are the contemporaries of the mind and did not exist prior to its birth when the First Cause alone was present. And further time can only deal with the phenomena but not with the realities. Hence it would verge on absurdity to think of the circles and triangles as any older to-day than they were in the beginning of the world.

Everything in this universe is by turn a

cause and effect. Nothing is independent but everything is relative and finite and hence can be acted on by something outside of itself. We cannot think of time without two events ; think of space without two limits; and think of causation without succession. Their existence is purely relative. They are like shadows that cannot exist independent of the objects that produce them. They are the condition without which there would be no externality for us. They are the forms of sensibility under which alone experience is possible. They are not connected with the things in themselves, but related only to the phenomena which are imperfect realities. The phenomenal world is the progeny of their combination. They put obstacles on the way to find out the reality and thus debar knowledge from reaching the perfection it seeks. The struggle is to emancipate ourselves from their bondage. When we succeed we reach the goal which is the object of the present enquiry.

16. Forms and Names :—

Matter reveals itself to us in a countless variety of forms that produce on the mind corresponding impressions each of which is

associated with a name so that form and name go together. When in the sea water rises above its level making a curve, it assumes a new shape and we call it a wave. Our universe is one changing mass of matter, a vibrating ethereal ocean of which the forms are the waves, ripples and bubbles. When the wave subsides the form vanishes, and with it the name is also lost. Because of motion matter is always concreting and disintegrating. Motion, time, space and causation produce substantial forms. They are the letters of alphabet that compose the phenomena. As to the origin of variety in forms the philosophers stand divided in their opinion. The view generally endorsed is that the forms are as old as the world. They have been hidden in matter since the beginning of time, and are brought into existence by the said agencies. Each form has its own law of Being, and unfolds its own type. The seed becomes the plant but a grain of sand never produces a tree for the law called Reversion to Type, runs through all creation. And further forms have supreme importance in identification. But for them we would not be able to identify any particular object and to distinguish the state.

of the world at one moment from its state at another moment. It has been well said that the phenomenal world is nothing but what consists of forms and names. What remains after deducting forms and names, is the Reality of which the comprehension is true wisdom.

17. The Delusion :—

Where light is, darkness is not and where darkness is, light is not. At the outset this appears to be a very simple proposition and every man in his blissful ignorance imagines to himself that he understands the truth of it perfectly well and finds no need for a teacher to explain it to him. The scientist who uncovers its meaning, declares that the proposition cannot always be true in the face of the fact that in all things the two extremes are alike, the extreme positive and the extreme negative are identical. As a point is the limit of a line, darkness is the limit of light. An extremely small mass of vibrations of light, is what we call darkness. Hence darkness and light do not contradict each other but the one fulfils the other just as a child fulfils the father. We do not see light when the vibra-

tions are too slow nor do we see it when they are too rapid. The eye is not able to catch the vibrations when they are either too slow or too rapid and hence when the luminosity of light is the least or greatest the impression formed is the same. It may thus be seen that even when there is light darkness may prevail as in the case of oxygen flame. It is evident therefore that uncertainty is the fate of our sense-knowledge.

Perception presumes an object. The former is always a mental fact but the latter is sometimes an illusion. Blueness in the sky is not an objective reality, but the impression formed on the mind is not a falsehood. Horizon is the line where earth and sky seem to meet. The meeting has no basis on fact, but the idea produced is not untrue. When a speck of cloud moves towards the moon, we think it is the moon that moves. When we are in a train, the land and trees appear to be flying. In these instances and several others of the like nature, the impressions have no reality outside the mind. In a countless number of cases of the kind quoted above, the world of experience has no correlation in the phenomenal world. The former is real and

the latter is an illusion as far as our illustrations go.

A flame is a gaseous envelop. It is the area of oxidation. Our perception tells us that the flame is only one from the time when the lamp is lit up through the whole period of its existence till it is put out. Its singleness is contradicted by science according to which the flame burning all the time between its birth and extinction, is born and extinguished from moment to moment. Scientifically the flames are countless but the eye sees only one. When the senses cannot grasp the multiplicity in unity, they are equally incompetent to comprehend the Unity in diversity.

The uncertainty of perceptual knowledge has given birth to different philosophical thoughts. One of the phases of the Western philosophy is the total denial of the existence of the material world outside each individual. It is said that matter is a nonentity. It is only a phenomenon conjured up into existence by the mind under the sway of our senses. The aggregates of our sensations have made our material universe in the same way as magicians create worlds of their own and produce on us the impression of their existence. When a

man dies, with him perishes the material world which his mind laboriously built up for him out of its sensations.

A question is raised whether matter is true or the force. A great discussion is now waged on it. One school of philosophers maintains that force is real and matter is unreal. According to them the material world is a delusion resembling the circle of light produced when a torch is rapidly whirled round and round. The circle of light produced by the rapid change of place of the torch, is only an appearance and has no foundation in reality. This view is upheld by the modern scientific researches of which the version is that matter is nothing but a particular state of force. All its qualities including hardness are the result of motion. According to science a mass of air when vibrated at a tremendous rate is capable of becoming a solid as hard as a stone. A thread of spider's web or anything of equal delicacy when moved with infinite velocity would become as strong as an iron chain.

Although the physical world which is visible to us, is said to be a phantasm, it is a fact of consciousness. Delusion though it be, the delusion is. It is real enough if we are

not deceived by it and if we use our reason rightly. It is an unknown quantity resembling the X of the mathematicians. With it we are to work out the problem of problems and find out its value which is the Reality and which is the burden of our song in this enquiry.

18. Mind :—

Numerous are the expressions of matter and among them are the body, light, electricity, ether and mind. In a gross state matter is body ; in an extremely fine state it is light ; in a finer state it is electricity ; in a still finer state it is ether ; and in the finest state it is mind. These different representations are due to the different states of vibrations. Ether is a more subtle force than light as well as electricity ; and mind which has come to recognize ether and has already mastered light as well as electricity, is the most subtle of all.

The sensations of sight, smell, taste, touch and sound, are the elements of the objective universe as revealed to our perception. Every sense has its own visible instrument. All the sense instruments have corresponding nerve centres in the brain. These centres are the

real organs of the senses. The instruments and the organs are connected by means of nerves just as two telegraphic stations are joined by means of wires. Such is the mechanism which unites the internal with the external ; the invisible centres of the brain with visible instruments of the body.

Perception comes to us through the external instruments. When we see an object the eyes carry it through the nerves to the corresponding centre in the brain ; the centre carries it to the mind, which in its turn takes it farther within itself to that point called intellect or determinative faculty which reacts. The point where the soul observes the object, is the concourse of action and reaction and so the soul sees it in the mixture of both. With the reaction flashes the idea of its existence and the impression comes back through all the said stages to the instrument which is the office of origin. It is evident therefore that the mind is an instrument in the hand of the soul and the latter catches the external objects through the former.

Mind is the grandest and the most subtle of all the known forces. Its life consists in a continued reaction to its continually changing

environment. Its response or reaction has three distinct aspects, namely, cognition, appetition and activity. The cognitive aspect of a mental reaction is the perception of an object immediately seen or remembered. Appetition or the desire element, consists in the attraction or aversion to the object. The phase of activity or the motor element is the flow of mind towards voluntary and involuntary muscles the contractions of which produce vaso-motor effects, facial expressions and motion. Perception, desire and action are the different phases of mentation. Consciousness is the name given to the surface of mind within which are stored up all our experiences. When we struggle, they come up to the surface and we become conscious of them.

In addition to the three phases of the mind and the consciousness particularized above, it is characterised by unfolding and enfolding according as the mental reaction to each circumstance of life, is free or restricted. This unfolding or expansion and enfolding or contraction are what is termed as the tone of mind. When the tone is accompanied by the consciousness of the man, it is felt as pleasure or pain. Pleasure and pain therefore are the

interpretations which the consciousness puts on the tone of mind. Pleasure is the concomitant of the free flow of mental energy and pain is the concomitant of hindrance to such a flow.

Mind has wonderful powers. It is capable of attaching itself either to one organ at a time or to all the organs simultaneously or to none. While hearing a musical note with great attention we sometimes fail to observe an object in front of us although we have our eyes wide open. The omission is the result of the mind being fully engaged with the hearing organ and not attaching itself to the organ of vision. When a person talks he also simultaneously hears his speech. He is both the speaker and audience. This is due to the fact that while one portion of the mind helps him to speak, the other portion busies itself in recording his speech. Sometimes the mind is inert and does not cling itself to any of the organs and this state we call absent-mindedness.

The active phase of the mind manifests itself in action and reflection which is a source of knowledge different from that of the senses. According to the modern philosophers all knowledge is in us and certain environments

are needed to call it out. Reflection is nothing but an attention to what is already in us. All Arithmetic and all Geometry are knowledge derived from our own mind through reflection.

The mind takes in the forces of nature and acts in projecting them as thought force. The action of the mind is capable of consisting in three planes. In the lowest plane the action is called instinct or unconscious thought ; in a higher plane it is thought or reason ; and in the highest plane it is superconsciousness. Instinct develops into reason and reason into transcendental consciousness.

The reflexive power of the mind when developed through meditation, becomes capable of looking back into its own depths. Such a state of mind is what is known as introspection. By concentrating the powers of mind they can be turned inward to see what is going on inside. When the mind is made to study itself the subject and object become one. When the mind becomes its own environment, egotism is gradually lost and the knowledge which is already in us evolves out in all its brilliance that discloses the wealth of our nature.

When the reflexive power is fully developed and skilfully manipulated, it gives a push to the mind which ascends higher and reaches the plane of perfect concentration otherwise called superconsciousness. Beyond the senses and beyond the limits of reason lies the plane of superconsciousness where the sages come face to face with Truth and become all knowing. They do not think, argue or reason for in that stage they become one with knowledge that is transcendental.

There are as it were two worlds—the mental and the physical. The former for each man is his mind and all its phenomena; and the latter is the environment of his mind. The environment of each mind is a world of objects presenting to the mind a bundle of sensations. When we see a book we feel no doubt about it. What we really know is not the book but an affection of our own retina. When we touch the book we feel it. The sense of sight thus verified, is corroborated by the sense of touch. What we are really conscious of is not that the book is there but that the nerves of our hand have undergone a change. All that we hear, see, touch, taste and smell, are mere variations of our own condition, beyond which

we know nothing. The outside answering to our impressions, is not a fact but an inference. Herbert Spencer takes a different view. According to him our states of consciousness are symbols of an outside entity which produces them and determines the order of their succession but the real nature of which is not known. Since we know more of the mind than of the outside existence, the facts of psychology which are sensations and perceptions, carry much weight. The objective world to the psychologist is but a synthesis of sensations. Reasoning on psychological principles the Hindu philosophers analysed matter into five sensations which are to them the final elements of the objective world. Their view is borne out by no less an authority than John Stuart Mill who describes matter as the permanent possibility of sensations.

When a grain of sand gets into the oyster and irritates it, its body reacts and covers the sand with its enamel that makes the pearl. The universe as it appears to us, is the reaction of our mind ; it is our own consciousness ; it is our own enamel and the real universe is the grain of sand. We don't see the reality and we cannot see it. A thing is known to us only

when it is limited and conditioned by the reaction of the mind. Mental reaction consists in covering an object with our enamel and what we see is our own enamel and not the reality. To realize the truth the mind must attain to that state of concentration already defined.

19. Unity :--

In their search after truth and light, the East took up on hand the dissection of the subjective universe ; and through the study of mind, metaphysics and logic they arrived at the conclusion that the phenomenal world is nothing more than the reflections of the mental power intensified, condensed, materialized and systematized on definite principles for the comprehension of which the highest intellectuality and the climax of spirituality are indispensable. They observed indivisible unity in duality and with that knowledge they pronounced emphatically that there is *one lump of clay* knowing which the nature of all the clay in the universe is known.

Unity in diversity is the scheme on which our universe stands constructed. The engineering skill of the invisible Architect becomes

evident only to those whose mind reaches the plane of perfect concentration. Our observation so far as it goes, corroborates the voice of the sages that all things are one but differentiated. The partition wall between cause and effect is a delusion. All objects,—the trees, birds, animals and everything else, are the evolutions from certain rudiments. The seed becomes the tree and yielding the seed vanishes. The seed is the father of the tree which in its turn becomes the father of the seed. The cause shapes itself into effect and the effect into cause. Effect is another name for cause. The one is identical with the other. All the possibilities of a future tree are already there in the seed. The tree is the seed in some form and therefore all exertions to find out the seed outside the tree must reasonably be defeated. The search for the cause outside the effect must necessarily fail. The savage sought for the unknown *behind* and *beyond* the phenomenal world and was disappointed, but those that searched for Him *in* and *through* it succeeded. From their success comes the voice that the manifold is without truth ; that there is only One who appears as many ; and that the all-pervading spirit is like the ocean of

which the ebb and flow give the appearance of the infinite variety but in truth that there is one infinite Existence without a second.

The nations of the West in their endeavours to solve the mystery surrounding the universe took a different route. They caught hold of the objective world and began to analyse the natural phenomena. The physical theories they have formed though lie beyond the pale of experience, stand to reason admirably well. Among them the most pregnant are those of atoms and evolution, the latest developments of which are stated with such clearness and emphasis that even the ordinary intelligence can discern the erudition contained in them.

Matter, the great mother, the thing of the universal observation and experience, the background of all the organic and inorganic bodies, the only reality of the physical science, is what is hard and occupies space. The spatial extension and hardness are its essential attributes. Some of its properties and the laws governing them are known, but we do not know what the thing in itself is. We are well acquainted with matter and despite our deep acquaintance, it has not surrendered its secret to us. In its final analysis it is as

incomprehensible as the Supreme Soul. The unthinking religionist does not know his God and the thinking materialist does not know his matter. They both are groping in the dark and fight in darkness.

Hardness and extension go hand in hand to make the riddle of matter. Hardness means resistance which is another name for force ; and extension imports the idea of continuity or multiplicity of something resembling geometrical point in which the idea of extension is not present but in the multiplicity of which the idea is born.

An atom is the least particle of matter which is not divisible by any method known to science. Although it is not physically divisible yet in consistent with reason it can mentally be divided. When it is thus divided the atomic wall of extension is bit by bit destroyed. When it is completely pulled down what is found behind is force that hides in matter as hardness or impenetrability. When an atom is taken beyond its hypnotising agency, namely extension, what we find lurking under its shadow is the unit of force which is the indivisible limit and the ultimate reality of matter. The result of our argument is that matter is

after all nothing but essence and its crust, and nothing but the combination of the fine and the gross. The finality we have reached, has brought us to confront with the problem how qualitative can ever become quantitative. The process of change calls for explanation. The chain of reasoning that takes us from the corporeal to the incorporeal, leads us to the inference that the immaterial becomes the material and that such a change is as much a contingent truth as the manifestation of life in the atoms of dead matter.

Matter and force are one. The scientist who considers them to be different from one another, reduces himself to a position that is extremely untenable. To disguise his ignorance he is obliged to define matter as that which is acted upon by force ; and define force as that which acts on matter. The very complication is evidence of their oneness. Matter and force are fictitious limitations. They are not two separate entities. They are one and the same. This is the view of one school of Philosophy. Science is now on the way to prove experimentally the conclusion of philosophy. It has already been shown that all the different forces of nature are convertible into one and

the modern scientific researches tell us that an atom is not the unit of matter ; that it consists of parts called electrons, or corpuscles of electricity : and that in a diameter of an atom there lie a hundred thousand electrons held together by their mutual forces which resist all human exertions to separate them. The electric composition of matter has led to the assertion that "matter there is none as was formerly understood and that electricity is all things and all things are electric." The advancement of modern material science has almost approached the equation of matter with force and is now nearing the corroboration of the voice of sages that all things are one but differentiated.

Theory of Evolution.

During the middle of the 19th century the large fund of knowledge that had accumulated in the progress of biology, formulated the theory of man's descent in the literature of Darwinism. In Europe the theory of evolution began to blow its trumpet and it soon made itself heard throughout the world. It speaks of a long chain of animal forms, and explains how the first link, the lowest known organism, developing itself from the interaction

between it and the environment, slowly ascending step by step, and passing through the successive forms, at last reached the highest form which is the last link in the chain. One animal body has assumed them all successively. According to it the whole process of the development of individual is a connected succession of different animal forms. The gist of the Darwinian idea is that protoplasm is the centre of all productions in the animal Kingdom ; it is the structural unit and the formal basis of all the countless varieties of life. In the unit cell called the amoeba there was a spontaneous generation of life which did not correspond with the environment, and hence struggled for existence. The struggle or competition was the force that deflected it here, elaborated it there, developed it at some point and eliminated it at some other. Thus the amoeba got a new body and conquered some obstacles. It was again similarly operated upon and another body appeared. The operation was repeated. The patient process of amelioration went on carrying the amœba from stage to stage, from form to form always developing a higher order of animal from the lower. In this manner the forces of evolution

thundered their way through cycles of ages, and produced the monkey which in the fulness of time developed into man, the highest workmanship of God. The whole series of manifestations is one life beginning in the amoeba and ending in man. The one is the first link and the other the last in the chain of evolution. The beginning is as mysterious as the end. If the one is known, the other can easily be understood.

The divine origin of Adam and his descent from the monkey are as distant as one pole from the other. The Mosaic account of man's creation was knocked on the head. A reversal of religious ideas was caused. The church could not nip the theory in the bud because of its foundation in a large number of known facts backed up by vigorous logic. Having had no rhyme or reason it could not give fight to the enemy. It became dogmatic in its enunciation that the theory was wrong for the only reason that it contradicted the philosophy of the Old Testament and placed the theoriser under a ban. When the dualist upheld the church in its dogmatism, the monist considered the theory to be an intellectual conquest because it furnished him with a key to unlock

the deep unity that exists among the countless varieties of life, and hailed it as a revelation.

Perpetual motion implies a continued generation of energy out of nothing and when that was supposed to be the law, the theory of evolution was a death blow to the most sacred dogmas of the greatest religions of the world. If energy could create itself there was no God, no religion and evolution was everything. Perpetual motion has always been a myth, a coinage of the diseased imagination. It is only of late years science has come to realize the impossibility of creating or destroying energy. The sum total of all the energies in the universe is always constant and this is the doctrine known as conservation of energy. When the scientists began to observe the working of nature more closely they redeemed themselves from the blunders they had committed. They have now denied the possibility of perpetual motion and its law has since been replaced by that of conservation of energy.

A steam engine that is fed with a definite quantity of fuel, cannot move perpetually. It runs some distance and comes to a stop. The work turned out by it

is proportional to the quantity of energy in the body. The mass of energy that is put at the one end has come out as work at the other and hence the engine in motion, has come to a stand-still. The energy that was in the amoeba carried it all the way to destination which is the last link of the chain. What was inhaled was exhaled, what was involuted was evoluted. If Adam was evolved amoeba, the amoeba was involved Adam.

Cause becomes the effect and effect becomes the cause making a circle. Adhesion is the force that binds together the molecules of a seed. When that force is removed the seed dies, that is, it goes back to the elements that form its body. The tree is an evolution from seed. It yields the seed and vanishes in the elements of the seed. It may thus be seen that growth and decay are the two factors that make plant life a unity. Evolution is the growth; it is the ascent from the simple to the complex; it is not the whole circle; at best it is half of it. Its other half is involution. The evolved tree involves itself in the seed and when it dies, disappears in the elements of the seed. Hence the beginning and the end are the same. According to the evolutionist intelli-

gence is the last to make its appearance. It is the last in the order of creation. Since the beginning and end are the same, it can logically be concluded that there was intelligence at the beginning. If the last of a series of changes is manifested intelligence, the first must have been unmanifested intelligence. If the end is manifested Adam, the beginning must have been unmanifested Adam. It is a matter for observation that the advancement of science goes a great way towards strengthening the foundation of religion and increasing the belief in God rather than working their ruin.

The theory of evolution is a great moralist. Apart from its ventilation of the unity in the midst of diverse forms of life, it gives an important lesson to the thinkers. The amoeba could not correspond with its surroundings. It had to wage war with them. It equipped itself by becoming stronger and stronger. It thus rose equal to the occasion and conquered obstacles after obstacles till adjustment was made possible. It is the message of amoeba to everyone who seeks to know God that he should make himself strong by developing his sanctity and by increasing in knowledge. Armed with spirituality and enlightenment he

can conquer the environment that divides him from his God. When he takes himself beyond the environment, to know God, to realize Him and to hold communion with Him, becomes a possibility.

It is the conclusion of philosophy that there is no space where there is no matter. In the light of this view the idea of separate bodies conveyed to the mind by the sun, moon, earth, and all other planets, the stars, and all things else that form our universe, becomes inconsistent. The conception of different entities is all an illusion. The apparently separated bodies are united by means of interplanetary ether. The universe is one continuous mass on every plane of existence. There is no difference between the moon on high and the clock in the room. If the moon is one centre in the mass of matter, the clock is another centre in the same mass. The universe is not a confused grouping of the apparently separate bodies but one well organized and balanced whole.

Among the astounding revelations of astronomy the most important is the harmony of the universe. The sermon of the philosophical astronomer denying the duality of things.

which the veil of appearances brings home to our mind, and establishing the oneness of the universe, is an additional proof to confirm the monist in his view of Unity in diversity. The sciences that are sufficiently advanced proclaim with one voice that unity in variety is the plan of the universe. Those sciences that are still in infancy, are on their way to lend support to the view.

The East in its analysis of the internal, stretched a line of thought which ends at a point that is absolutely unconditioned and that interprets the relation of the whole and its parts in such a manner as the unity of the whole does not come in collision with the definiteness and diversity of its parts. That point is the Unity which is the one explanation covering the whole universe. The West entered into the investigation of the external and its career of thought produced a line which for a long time was supposed to run parallel to the one traced through the internal and which has at last converged and almost reached the point unfolded to the East thousands of years ago. The result of the growth of scientific spirit is the conception of the universe as a single system and the expla-

nation of everything in it by natural causes. The modern material science to-day has a very encouraging message to deliver to the ancient spirituality of the East and has prepared the seal of confirmation to be placed on the teachings of the ancient sages.

20. Existence :—

The world around us presents two different aspects,—the one is phenomenon by which is meant what is perceived by our senses and the other is the noumenon which though according to its definition unknowable, is regarded as the animating principle, the omnipresent manifesting cause underlying all, actuating all and pulsating in all.

According to physical science Nature abhors vacuum. There is no void anywhere in the whole Universe. There is no space where there is no matter. The infinite Universe is the composition of matter. A stone is a material body. When we reject its properties, namely, hardness, colour and weight, what remains in the idea of stone is something which is comprised in our idea of space that has no reality. Hence matter is a bundle of qualities that are the result of motion of which the

source is force. Because of the infinite velocity of motion a mass of air becomes as hard as a stone and a thread of the spider's web is made as strong as iron chain, we can safely conclude that matter as we consider it, has no existence. It is only a certain state of force.

Matter and force exist. They are the very basis of our conception and the cause of all phenomena. They are the two great actors in the drama of human consciousness. In their masquerade character they are two, but in the final analysis they are one essence. A question is formulated as to which of them is the senior. One school of philosophy holds that force is the evolution of matter, and another school entertains the diametrically opposite view. According to our observation of the natural laws the finer precedes the grosser in the chain of causation and hence the conclusion that force is the ultimate reality is more logical and consistent. Since the universe of matter is limitless, its essence or reality must necessarily be infinite.

Science is emphatic in its enunciation that nothing can be created and nothing can be destroyed, and as such all that exists must be

eternal. Matter and force exist. They are shown to be one. The one essence must of a logical necessity be eternal. And again the very fact that there exists something rather than nothing, argues that there is a certain need for existence which is the one essence, the ultimate reality that has been shown to be infinite and eternal.

Everything in the universe is in motion or in a state of constant change. Motion is the transference of a body with reference to a certain object. In the light of such a definition we cannot conceive the infinite universe as a whole to be in motion without assuming a point outside infinity or beyond everywhere. A point outside everywhere means a point nowhere. Since the assumption of such a point borders on hopeless absurdity, the motion of the universe as a whole is an impossibility. In the phraseology of the poet the limitless ocean of existence is all Love of which the nature is to pulsate. Because of the pulsation the upper surface of the ocean appears to be broken into infinite number of bubbles which coming under the law of causation, time and space produce infinite variety of forms. No two bubbles are exactly

identical for the reason they do not occupy the same point. Their distinctness from one another renders identification possible. The motion that gives a bubble its existence, is the very agency that causes it to be broken. When the bubble bursts, it is reunited with the ocean.

I want to live and so does every one else. The desire is not individual one but common to all. Its satisfaction consists therefore not in any definite individual existence but in existence in general. Hence humanity lives when everybody dies. Death is a hard fact and yet everybody clings to life with all firmness and carefully guards his own existence with a whole heart for such is our constitution or the necessity of our nature in the absence of which the uncertainties of life as well as its troubles would perhaps be sufficient recommendation to commit suicide, in consequence of which humanity would be endangered in less than no time. The natural necessity is the agent through which the preservation of the species is ensured and the existence of humanity is safe-guarded.

Whatever has a beginning is the result of motion and it must also have an end. Every phenomenon begins in time, and because of continual motion, unrest is the type of its

existence. Since it has a birth, it must end in death. Whatever is, becomes "has been" the next moment. Whatever exists, soon becomes existed, and exists no more. Hence emptiness finds its expression in every form of phenomenal existence consisting of ever flitting present. When the needs and delusions that keep the phenomenal existence in motion, are removed there remains nothing but barrenness and emptiness seeing which the sages turn their face from the world and enter the life of renunciation.

What is existence ? This is a question which most of the greatest philosophers failed in their attempt to answer. Existence is its own definition. It is no other than experience which is self-evident because its knowability does not depend on that of anything different from it. Experience does not feel itself in the same manner as the finger tip does not experience itself. When we touch a thing with the tip, the finger feeling the object, feels itself. The colours while disclosing other objects, disclose themselves. Similarly experience while revealing other things, simultaneously reveals itself.

The eternity of existence is the shortest cut to prove the eternity of experience. But there is

another route leading to the same proof. When we deny the eternity of experience we must necessarily presume the priority of its non-existence. If experience had its antecedent non-existence, there must have been experience to feel its non-existence. The argument leads us to presume that experience was both present and absent at the same time. We are thus betrayed into a contradiction that is irreconcilable. Hence the eternity of experience is undeniable. Infinite and everlasting existence is but experience unoriginated and eternal. Experience has different designations. It is our intelligence, it is our soul, or call it by whatsoever name you please. It is not the object of anything but the whole world is its object. It is one without a second. It is in fact the echo of the voice whom men call God.

21. Knowledge :—

All knowledge is based on experience. The senses give us merely the phenomena of things. Thought does not determine the nature of things as they appear to us but deals only with their relations. Our knowledge is of two kinds; the one is immanent and the other

transcendental or supreme. Immanent knowledge keeps itself within the boundary of possible experience and has two steps of which the first is made of phenomena and the second of their relations to one other. Both types or steps of knowledge have their corresponding instruments made of senses and of thought respectively. Our thought being impregnated from without, discloses many things which the senses are not competent to witness. According to science and logic of facts there is no limit to the smallness of things ; the visible objects are the images of the invisible. The outside visible world of organism is the growth of the inside microscopic world of spermatozoa undergoing in miniature all the changes that take place in the larger visible world. The members of the spermatic world grow from microscopic minuteness to visibility when our senses come to witness them and reveal them to us. It may thus be argued that the contribution of the senses to our knowledge is comparatively small.

We see the sun and our sight is sufficient proof that it exists provided our sense is not deluded. We see a sign and through reasoning

we come to the thing signified. The knowledge of the thing thus reached is inferential. Though phenomena and their relations are the only sources of our knowledge, there is a longing in us all to find out the thing-in-itself or the reality. Our reason proceeding a little distance, reaches a point and refuses to advance any further. If we push it to go beyond that point, it becomes unreasonable. According to our knowledge born of the senses each thing in the universe is distinct and separate from every other and according to that produced by our thought there is a relation and co-relation among all things. Supreme knowledge acquired by a long tedious process of reasoning reveals that all things are one but differentiated.

A thing becomes known to us only when it is limited by our mind in normal condition. Knowledge is therefore limitation and objectification. God to be known, must be limited and objectified by the mind. The former is Infinite and the latter is finite. It is impossible for the finite to limit the Infinite and hence the assertion God known is no more a God. He the ageless one, is unknowable not

in the sense that He does not exist but in the sense that He is more than knowable. The extreme of positive and that of negative are always similar. There is darkness either when there is no light or when there is light of extreme intensity. Light is unknowable in the former case because it does not exist and in the latter case because it is more than knowable though it exists. We are all believers in humanity. We know for certain that it exists. It is a common quality among us all. When we try to grasp it and actualize it we fail. Because of our failure we cannot afford to deny its existence. It is beyond our senses, thought and mind. It is unknowable not because it does not exist but because despite its existence, it is more than knowable. Insight is what is wanted to comprehend spiritual facts. It is said that God is both non-existent and existent. The apparent contradiction is sufficiently awe-striking. To a thinking mind the proposition is full of significance. Too assuredly God is non-existent tangibly, empirically and relatively and He is existent only metaphysically and according to the science of the first principles. It is affirmed that the universe does not exist. The

whole world of cognitions exists for us only in so far as it enters into the range of our egoity. All nature is no-God or God secondary and is empiric experience determined by the conditions of time, space and causation. Hence the universe exists only in relation to our mind but does not exist absolutely.

Ignorance is Satan or call him by whatsoever name you please. He is the worst enemy of God who is full of radiance and casts no shadow. He, the all-pervading Being, is Love that agitated itself after remaining dormant for a long time. The desire to know Himself was born of this agitation and the Great God sacrificed himself in manifestations. It is God within our own self who is propelling us to seek for Him and realize Him. When through ignorance we take the shadow for Reality, the need to know Him is not felt. Because of the enemy God has become selfish in His unselfishness and wants to destroy ignorance. Those who succeed in dispelling darkness from the soul, dance in the wilderness of nothingness and realize Him who is the object of our enquiry.

The Supreme Self of the Universe hidden beneath all phenomena, forms and names, that Unity of all things traced out by a long train

of reasoning is after all not superior to an inference from an argument and as such our belief can be no better than an assent to a probability. The sages who resent such an inference and assent which are worthy of one another, assure us that as the two types of our immanent knowledge have their respective instruments, the supreme knowledge has also a corresponding organ which lies dormant in us and which if not developed, disappears totally. The eyes are not powerful enough to detect the secrets of the celestial bodies.- To help them telescope has been invented and almost perfected. A good deal of knowledge of the heavenly bodies is gained through this instrument. It requires a peculiar development of mind for the acquisition of supreme knowledge. The voice of the sages is that of the science, when they say that Nature helps alike the use and abuse of organs. Their view is well demonstrated by facts and by the analogy of all Nature. The mole is among the burrowing animals that have adopted themselves to live beneath the waves. The organ of vision is thus rendered useless for them. Nature has made them pay a terrible forfeit by closing up their eyes once for all. The mind has a

tendency to reflect back on its own depths. When its disposition is neglected because of our undue attachment to the sense-world, it is totally lost. On account of its loss we have no instrument to see the Reality and the only way left open to us is to seek Him in definitions and arguments. When the said tendency of mind, is developed through practice of virtues of high order and through self denial, super-conscious state or the great third eye of spiritual vision opens. With the new eye the soul sees its infinity as well as absolute nature, and becomes one with God. It is therefore said that to know God is to become God.

22. Conception of God :—

Man is both the gross and the subtle ; the embodied and the disembodied; the apparent and the real. The apparent man takes his origin from a single invisible cell which being fertilized, becomes a cluster of cohering cells that make one unity in the embryo, and the result of its full development is the birth of a child. Several organs both visible and invisible go to make the unity of the honourable earthly incarnation, the embodied man. The apparent man is the

reflection of the real. The reflection limited by time, space and causation, appears as embodied and becomes bound. The real man is the self within and calls itself by the name "I" which is the echo of the voice of the universal self without. The real man is the knower that does not discover itself under ordinary circumstances. The knower is to be known, the subject must divide itself into subject as well as object—which is the case when a man speaks he also hears his speech ; when he is the speaker as well as his own audience. The real man to be seen the senses must be inverted. Inasmuch they are projected outward, I cannot see myself but can see my reflection. The knower is known though reflection caused by the superconscious state of mind reached by the path of self-surrender and supreme love. The way is long and weary. It is as sharp as the edge of a razor. The mind dreads to set its foot on it for fear of being injured. Since our senses are projected outward the soul sees the outside world and being easily impressed with it, mistakes the shadow for the reality and conceives a false idea of the self being distinct from the Universe. The ignorance of the self about

its own nature breeds the ego or the sense of personality that draws a line of demarcation between itself and the non-ego or the objective world. When a non-self in opposition to self, a non-ego as opposed to the ego, or an object as against the subject is conceived, duality takes its source. To decide the similarity or dissimilarity of two things, a knowledge of both of them must first be had. A chair and a table are different from one another in form but substantially they are identical. The difference depends on the form and would remain only so long as the form exists. Hence the difference is not absolute but only provisional. In value and appearance diamond is a long way off from coal. They differ from one another vastly and enormously; and their difference is apparently absolute. According to the sages they are the different forms of one existence and hence they are really one. Science committing itself to the ancient wisdom, declares they are the different manifestations of one and the same substance called carbon. A cat and a dog as manifestations, are really different from one another, but as unformed clay they are one and the same. The self does not know what it really

is, but is aware of the object. A knowledge of one thing is not sufficient to determine the difference between two things or the identity of them. It is the vernacular disease of ignorance to jump to a conclusion without sufficient data. Being ignorant of its own nature the self considers the universe to be something different from it. This conception originates in the blindness of the nature of self. Most of the western philosophers have now arrived at the finding that our universe is an impression that has no reality outside the mind. Stated in the language of the sages, the face of the self is covered with the veil of ignorance and hence the keeper of truth does not know his keeping as the sleeper does not know his sleeping. He who comprehends his knowledge of the universe and his ignorance of his own nature, understands the truth.

Phenomena are evolved from the consciousness of the self within and co-exist with it. This is evident from the fact that with the knowledge of the self they become known to us. When the sense of personality is lost in sleep, they are also totally lost. While awake the ego comes to life and puts forth the

phenomenal world which being the result of unenlightened consciousness, is provisionally true but not absolutely. Everything that is perceived by us, is covered by our own mind and the mixture is taken for reality. For aught we know according to the tuition of our senses, that the world consists of matter and spirit. They are the primary cause of our sensation and the patent truth of our experience though blindness it be, and all phenomena are but the different manifestations of the said two agencies. What we apprehend by the faculty of intuition we receive without proof and as such we recognize matter and force as elementary certainties differing from one another. Dualistic philosophy is therefore the result of argument derived from the diversity that comes home to our senses according to which each thing in the universe is different from every other. With the cheaply attained low or exoteric knowledge the soul argues the existence of superior Being and conceives Him under the forms of empiric thought or sense knowledge. Since it is the bias of mind to cling to what can be easily grasped all the good and blessed qualities are ascribed to God with a difference in proportion. Man

owns them in a small scale but God has them in an infinitely higher scale. The evil qualities of human nature are supposed to be the result of another existence called Satan in the religious literature.

According to the dualist, God is the Creator and Ruler of the universe. He is different from Nature and Human Soul. He is personal in that He has human attributes. The conception of the uncultured about the First Being, is Personal God who is Infinite and Absolute. Personal God is God qualified and is the highest expression of Absolute Reality that is too obstruse and elevated to be grasped by an ordinary mind. To the ignorant God is somewhere outside the universe and sitting on His throne of effulgent light, He governs His illimitable realm just as a king rules his kingdom. That is the first conception of God.

Barring Buddhism and Jainism, the idea of a Personal God has gained ground in all the religions of the world. Since man by nature is a worshipping being, the idea of devotion is universal. The adherents of religions that recognize a Personal God fall prostrate before Him and pray to Him. Because of the inherent

impulses for devotion the Buddhist and the Jain owning no Personal God, have elevated the founders of their religions to His rank and pray to them exactly in the same manner as others do to a Personal God.

Different is the view of God held by the intellectual to whom there is a relation and co-relation among all things in the universe. Their conception of the First Being is the immanent God who is a vast Power penetrating the universe. He is an infinitely large fund of blessed qualities interpenetrating everything and immanent everywhere. He is present in the atom, in the amoeba and in all things else. Some of the great religions of the world take their start in dualism and traversing through qualified monism, terminate in perfect monism. The monistic side of religion is the unrevealed portion of it in which human mind has found its highest expression. It is too intricate and difficult to be the religion of the masses. It teaches truths in all their practical bearing. It boldly asserts that as a spider takes the thread out of its own body and makes its web, God created the universe out of His own self. To a certain extent He sacrificed His Self in manifestation. He is the Creator and He

Himself is the material out of which the whole Nature is constructed. He is thus both the Creator and the created. Nature and soul form the body of God and God is the soul of that Body. Universe is the effect of which God is the cause. But the effect is no other than the reproduction of the cause and in that sense the universe is God. All things that compose the outside, are the countless sparks from an Infinite mass of Fire. Each spark corresponds to the fire in quality but differs from it in proportion. He is the One Existence of which we are the various dreams. We are seeing one Existence in different forms and calling them by different names. It is form and name that make all the difference and when they are removed what remains is He the Reality. When we go from the embodied to the disembodied, from the form to the formless and from the name to the named, we attain the highest knowledge in the light of which there is seen neither Nature nor Soul but one Infinite Existence Who is he Impersonal God and Who reveals Himself to us when we attain to the intuitive vision of the eternal unity between the self within and the self without. This saving knowledge is the highest salvation and freedom complete inasmuch

it transports a man to the Absolute. God is absolute thought and the world is false thought but the subject in both the cases is the same thinking ego. When the self within and the self without become one, the false thought vanishes.

Personal God is a necessary step to reach the Impersonal. When man tears down his embodied mask little by little, the Personality of God is correspondingly broken down bit by bit. When the mask being completely torn down disappears on one side, and the consciousness of self identity is lost, the Personality of God on the other side totally vanishes. The soul impersonal sees Impersonal God. When the extreme sameness is reached, the gate of realization opens itself and the conjunction of the soul with God is attained. With the attainment there goes forth a voice "I myself am the being I was seeking."

23. Atheism.

Ignorance and belief stand in the relation of cause and effect. The illiterate are satisfied with bare assertions which to them amount to proof. For this reason the most ignorant part of mankind is the most orthodox.

The rise in the scale of intelligence naturally shapes the mind to a different tendency. The intellectual demand evidence and would not accept anything that has not the assistance of argument and fact. Science that tests everything by the rule of investigation and sifts it to the bottom, is the worst enemy of credulity. While dissecting dualistic religions, it has exposed much sophistry that dusts the eye. Its exposition has only developed the moral obliquity in a few who finding the inability of religion to convert their doubts, favour materialism. To attack the veracity of religion on the ground that it does not answer a certain enquiry is blindness of the worst kind. Unlike philosophy which is intended for the philosophers alone, religion is written for all humanity and to meet the requirements of all types of mind. It has to satisfy alike the philosophers and the crude masses. It tells us to seek God in the temple ; it affirms His simultaneous existence outside the synagogue ; and with the same breath proclaims that "the Kingdom of God is within thee." These affirmations do not contradict one another. They are the different terms of one series just as a child, adult and aged man are the

different expressions of one and the same existence. The child fulfils the adult who in his turn supplements the aged man. It is the aim of religion to portray God in different ways to answer the requirement of the different types of comprehension.

Intellectual scepticism combined with spiritual deadness, has shown itself in the birth of Atheism,—a religion without God. To the Atheist, reason or evidence there is none to conceive of a living God. To him God is a misnomer, a word without meaning, and according to him He is the result of traditions descending from generation to generation and from father to son. The Atheist who preaches to the world to use common sense in their judgment and not to believe anything that does not bear the stamp of reason, would not become a proselyte to religion unless he finds conclusive arguments to prove His existence. The proof called into requisition is difficult to be had for it consists in the realization of the unity, the one explanation covering the whole universe. There is no denying the fact that it can be had provided the seeker denies himself and lives the life of renunciation as prescribed by the sages.

The Sufis say God is Noor,—a term by which is meant the materiality of matter and spirituality of spirit. He is the Essence of which matter and spirit are the different manifestations. There is nothing in the assertion to fill the horizon of one's thought with amazement for the identity pointed out between matter and spirit, has already been shown to be the aim of modern philosophy and material science.

God is one existence Infinite, Absolute and All-knowing. Infinity is a grand characteristic of God and against this attribute much cry is raised by the irreligious. God is infinite and the universe is finite. On these propositions the school of free thought builds its arguments which when worked up to their climax betray the sophistry of the religious dogmas by reducing them to unspeakable absurdity.

Since Infinite means boundless, God is Omnipresent. When He exists everywhere the universe must of a logical necessity exist nowhere, or somewhere beyond everywhere. Nowhere and somewhere beyond everywhere are meaningless terms bordering on hopeless nonsense. We are thus reduced to a point where we are obliged to admit that either

God is not Infinite, or the universe does not exist.

Creation involves the notion of some act and an act implies motion. Since God is Infinite, He is everywhere and no point is left vacant for movement. Under the given conditions the infallible inference is that there was creation without motion which is a physical impossibility.

God is always an Absolute Existence and as such nothing at any time could have co-existed with Him. The universe was nothing or did not exist before creation. By creation nothing became something and that something is our universe. Since something cannot be created out of nothing, the creation of the universe is an absurdity that sneers at the believers.

Before creation God knew the universe to have been non-existent. According to religion He is All-knowing and as such everything is present to Him at all times. It therefore naturally follows that before creation the existence of the universe was known to Him. The obvious result of the different steps of our argument is that before creation God had the knowledge of the universe both as existent and

non-existent. The absurdity of the conclusion is appalling and is more than sufficient to cover the adherents of religion with shame.

When the dualistic religions are mercilessly invaded, monitheism can no longer maintain its neutrality. Sympathising with them as it does in their troubles, it seriously interferes and takes upon itself the task of refuting the arguments advanced by the enemy. At the outset it denies that the universe is finite. According to its own showing the universe as well as God is Infinite. To guard against the misconception of construing two Infinites that must necessarily land us into the most shocking absurdity imaginable, it explains that like the obverse and reverse of one and the same coin, God and His universe form the inside and outside of one Infinite Existence, the one in which the sages see Personal and Impersonal God. Even granting for argument's sake that the universe is finite, the monist argues that the universe is embodied in the Infinite Existence that does not know anything like boundary.

Touching the subject of creation it is urged that the word is wrongly translated. Creation does not consist in making something out of

nothing. It means no other than manifestation or expansion of the nature of God. The interpretation is welcomed by science which in paying its compliments to it, substitutes the word manifestation for creation. When the plot of Atheism against creation is knocked on the head, the arguments advanced against motion kills itself and obviates the necessity for refutation.

Regarding the Omniscience of God it admits the version that the universe was not existent for sometime and elucidates that the non-existence of the universe means nothing short of its unmanifested state or potential existence. The universe has always been existent sometime as unmanifested and at other time as manifested. Its existence is always present to God and there is nothing to contradict His Omniscience so far as the existence of the universe is concerned.

The monist who carries a head on his shoulders, looks at the heart of things. After gagging the mouths of the Atheists by silencing their objections, he observes that in the light of what all has been said in the course of this enquiry, Atheism cannot but be unscientific. It has no self-existence and self-support. Its life consists

in the weakness of the dualistic religions. The Atheist declares God to be non-existent but does not venture to prove it. He is not backed up by a single argument worth the name, to establish his faith. To say God does not exist because the dualist is unable to prove His existence, is bad logic which is beneath contempt of even schoolboys. The inability to prove the existence of God, is no argument to demonstrate His non-existence. The sins of omission and commission that weaken the dualistic religions, are being removed by the monist. The departure of weakness which is the life of irreligion, rings the death knell on Atheism. Its adherents finding their position untenable, have divided themselves into two camps one of which has become a proselyte to Agnosticism, a religion that does not deny the existence of God, but professes a doubt as to His existence. The members of the other camp, have become converts to Monism to which science has already begun to pay its tribute.

24. Science of Truth :—

God and soul are the fundamental truths of every religion, and they cannot be perceived by any one of our external senses. For want

of experience of the grandest truths, a religionist stands very much on the same footing with a materialist. The science of truth is esoteric religion which reveals to man that there is in him a faculty lying dormant which, when opened, enables him to transcend the limits of reason and to perceive what is beyond his senses as well as intellect. It also points out the way leading to the realization of the Unity of all things.

It is said that God known is no more a God. Illustration has already been given to show that our inability to know God, does not negative His Existence. But the fact that God exists is equally not proved by the example of similarity between opposite extremes. In the course of our enquiry it has also been pointed out that to know God is to become a God. When both the propositions relating to the knowledge of God, are studied together there is a good deal of exercise for the intellect. When God is known, He becomes limited by our mind and the conditioned can no more be God, the rootless Cause and the causeless Root. To know Him our soul must expand and swell into infinity. The amoeba growing stronger and stronger expanded and through expansion

finally became the man. The fact is a hard one and must appeal itself to every religionist. It is the unanimous verdict of all the great religions of the world that "he who knows his own nature verily knows his God." The way to find out our own nature in order to attain to the realization of God, is not open to all. The aspirant must take to the study of esoteric religion, and serve his apprenticeship under a real religious leader in order to be initiated into the mysteries of the Kingdom of God.

The mind is a lake of which the upper surface is our consciousness, and the bottom is our own true self. The mind responding to the pressure of the external forces that fall on it, reacts. Every such reaction is a wave in the lake. All the mental waves form 'our universe. When the surface of the lake is disturbed, the ground below is not seen. Only when the water is calm we can catch a glimpse of the bottom.

There are three mental constitutions. The first is *brutalism* which is the tendency to delight in injuring others. The second is *selfishness* which manifests itself in the activity for acquiring power and enjoyments. The third is *concentration* which is the attitude

to be calm, collected and serene. The operation of the external forces, scatters the mind in the forms of waves that are the cause of all its restlessness. To keep the mental waves under restraint and to have control over them, is a question of strength. To be calm is the manifestation of the greatest power.

The vibration caused in the mind by the outside nature, dies out leaving behind its result which is knowledge. Every effect thus produced, has an impression coiled up in the mind. When several impressions agree, they become a habit which is called the "second nature." Everything that we are, is the result of habit. Our character is repeated habits. A man takes the tone of virtue or vice according as the one or the other prevails. When good predominates man enlists himself on the side of piety ; and when evil overbalances he becomes wicked. Bad habits are to be controlled by suppressing base impressions.

Renunciation is the power of waging war with the tendency of mind to go into waves. A robber removes a diamond ring from the finger of a man in the broad daylight and this is a tremendous temptation for the victim to become angry. If he feels not the bitterness

of his experience and does not allow his mind to be disturbed by the mishap, that is renunciation. Such a control of mind comes only when there is no idea of proprietorship in the ring and no attachment is shown to it. If he is annoyed, he reacts evil. The reaction involves a loss of mental power. When the reactionary power is controlled and patience exercised, a good deal of superior strength is gained.

Nature is the established order of things. Spiritually it is the mode of God's attributes which neither can exist nor can be perceived without Him. It embodies the mind, thought and all other forms of force as well as matter in all its aspects. All nature is molecular vibration which manifests itself as three distinct forces, namely, attraction, repulsion and control. Nature veils the soul with the covering of attraction and repulsion. Control is the instrument that cuts assunder the veil when the soul manifests itself in all its glory.

When we try to fix our attention on any one subject our mind wanders and operates as a bar to concentration. The aim to establish ourselves in meditation easily ends in a fiasco for the reason that when we focus our attention

on any particular object we indirectly suppress other thoughts, and they react with all their might. Hence to locate the mind on any one object to the exclusion of others, is an uphill work. To gain the habit of concentration, one must practise the teachings of the sages.

Every thought has an impression in the brain and human nature which is extremely conservative, tends to run through the ruts caused by the impressions that are already there. Memory means going over the same track or retracing a thought. The brain resists the formation of a new image and hence a new thought is not easily understood. It requires some effort to grasp a new idea for the resistance offered by the brain substance to receive the new impression, has to be overcome before the new image is formed. The smaller the number of impressions coiled up in the mind, the more vigorous it is and the man becomes more thoughtful. The seekers after truth reduce their wants to minimum and thus they help themselves to fix their attention on the object of their love. The repetition of a word makes its impression deeper and the remembrance of the idea conveyed by it, becomes much easy. The repetition of a sacred word means keeping

holy company in the mind, and making its impression stronger. When it becomes sufficiently strong so as to suppress other impressions, one can easily concentrate his mind on the sacred object denoted by the word.

Of all objects the body and mind are the nearest to us. The one acts on the other. If the body is sick, the mind loses its equilibrium, and likewise when the mind is disturbed the body loses its health. With the vast majority the mind is under the control of the body. To withdraw the mind from the service of the body, one must know how to manipulate it and bring it under subjection. He who knows the art of handling the internal forces, subjugates all nature and becomes its undisputed master.

The animals move their ears at will and we cannot do so for want of practice. It is said, that there is not a single muscle in the body over which man cannot establish a perfect control. The heart can be taught to obey our orders. It may be made to stop or go on at our bidding and every organ in our body can likewise be made to work at our command. There are nerve currents passing all over our body and they set the mind in motion. They are of two kinds. The one that takes the

sensations from the body to the brain, is called sensory nerve, and what takes the message from the brain to the body, is known as motor nerve. Of all the bodily motions known to man, the most obvious is that of the lungs. It is breathing that regulates and supplies the motive power to everything in the body. The breathing system has a sort of controlling action over the system of nerve currents. By controlling breath, all other motions of the body are brought under subjection. To command the motion of the lungs, one must take to breathing exercises enunciated and recommended by the sages.

When the molecules of an object move in the same direction, the object becomes an electric battery and we have electric motion. The rythmical breathing practised by the sages, promotes the tendency of the molecules of the body to have the same direction, and the body becomes a huge battery of will power. There are various types of harmonious breathing that mobalizes the scattered mental activities, and makes them move in the same direction. Electricity can be sent to any part of the world by means of wires, and by a particular arrangement now discovered, it can

even be sent without wires. The mind and the body are connected with one another by nerves, which are the means of all communication between the two said centres. The measured way of breathing makes all the motions of the body perfectly rythmical and causes the exhaustion of nerve fibres with the result that the mind sends out its messages without wires of nerve fibres or reacts without wires. He who thus gains freedom from the bondage of body, can work all over the universe. And further harmonious breathing accords the power of concentration and calms down the mind. When the waves have stopped and the mental lake has become quiet, the ground under the lake becomes visible. The bottom is our own true self and what we see is our own nature. When we discover our own self, we realize Him Whom we are seeking.

25. Love :—

Love that is pulsating all over the universe, is alike the theme of the poets, the novelists, the dramatists and the philosophers. Poetry discloses that true love is the gift which God has given to man alone beneath the heaven.

By the poetic version we are confronted with the problem to know what love is ; when it is false and when true. Love is the feeling of attachment that struggles in our breast towards an object lovable. When our inclination or attachment towards a thing manifests itself in eager and continuous remembrance, we call it love. Stated briefly, love is the desire on the part of two to become one.

The love of self as known to the general run of mankind, is the most intense. Next in the order of intensity comes the holy conjugal love, the seed wherefrom we have derived our existence. Every adult knows the secret process of love that springs from the instinct of sex. Love between husband and wife is blessed by all humanity, and when it manifests itself in an adulterous couple, it is cursed as illegitimate and sinful. The emotion is the same which in the first instance is well directed and in the second ill-directed. Man is responsible for its use and abuse.

Love is a passion that is extremely forcible. It disturbs the most earnest occupations and sometimes deranges even the greatest intellects. When influencing adversely it plans the most complicated and wicked affairs ; dissolves the

most important relations, and breaks the strongest ties. For its sake wealth, happiness, health, rank and the very life are sacrificed. Love though appears to be a trifle, is no less an agency than what determines the establishment of the future generation ; and hence it plays so important a part in the history of the human race.

Love operates either with the conception of an end or as an end in itself. When it manifests itself as a means, it is selfish and false, but when it is an end in itself, it is unselfish and true. When a man loves himself, he seeks the gratification of the instinct of sex and thus without helping himself he promotes the interests of the existence in general. While he guards his life, his existence assures the preservation of the species. Self-love in disguise contributes to the support of humanity.

Individuality means that which does not change, and there is no such thing as individuality in the universe of continuous motion. Man is a born optimist and he believes in his individuality though it is a miscalculation that does not stand *on fact*. As long as man hurls himself on his senses in

quest of happiness and remains a slave to them, the idea of giving up the love of self must necessarily be alarming to him. Age is the soil in which optimism grows in all its luxuriance. But soon the old age arrives and he finds the promises of youth and the dreams of manhood have vanished and life itself has become a mass of crumbling ruin. While becoming alive to the fact that this world is only of three days' duration, he becomes a pessimist.

The lilies of the field bestow no care on themselves, and yet Solomon in all his glory was not dressed like one of them. All his royal decorations could not compete with them in loveliness. The leaves of the tree are woven without weaving and its tissues are spun without toiling. Our anxiety cannot help us to add one cubit to our stature. The doctor has no prescription for our growth and yet without trying we grow. By dedicating our life merely to eating and drinking we do not improve it. Our anxiety to retain our individual existence is irrelevant and superfluous.

If the consciousness of attachment to one little body is a source of pleasure, that of attachment to any number of bodies constituting mankind at large, must necessarily be a

:greater source of enjoyment. The ultimate happiness is attained only when the sense of enjoyment becomes a universal consciousness. The wise who come to realize the secret, deny themselves and identifying their interests with those of the human race, live embalmed in the life of humanity.

An ignorant man pays too much heed to the unfair claims of his little personality and loves the pleasures of the senses to the utmost degree. As he becomes more and more knowing or cultured, sense enjoyments lose their attractions for him. He resigns them and becomes fond of intellectual pleasures. When he realizes his Divine nature that defeats the impulses of selfishness and when he appropriates to himself the bliss of supreme love, he not only loses his taste for intellectual pleasures but also renounces his love of self.

The nature of real love is that it is a pleasure in itself. The mother loves her child because it is pleasing to her to do so. Her attachment to the child is so great that her whole existence is concentrated in her young one. If by a stroke of misfortune the child is dropped into a river, the disregard for life conceived by the mother, is so great that she also throws herself into

water only to be carried away by the currents along with the child. When a tiger pounces on the child, the mother whatever may be her cowardice and selfishness, finds her position in the mouth of the ferocious beast to save her baby. Real love is fearless and makes a person act for its own sake at any cost.

Ideals form part and parcel of our mind. The highest ideal, the synthesis of maximum beauty, sublimity and power, gives the conception of the loving and lovable God. Human nature struggles to manifest the ideal and realize Him in practical life. Man worships Him. Remembrance when interested presupposes imperfection, and is beggary fit to be rejected ; and when perfectly disinterested it is worship the continuance of which in the fulness of time, sets up in the mind spiritual vibrations that evolve the love of God. When the attachment increases, the sense of personal identity and individuality gradually disappears and memory is raised to the level of sense—perception with the result that soul discovers itself. To the lover there is no more groping in the dark for he sees God through memory—perception which is as good as direct perception. With his deathless, intense and perfect love,

true knowledge comes to him unsought and of its own accord. Supreme love which helps a man to the plane of spirituality and of Divine inspiration, is the shortest cut to realization reached by the long path of ascetism,—the centre of all spiritual culture. Love associated with spiritual blessedness, is so intense and all-absorbing that as compared to it the love of moth for fire dwindles into nothing.

The true lover finds life in death and glory in shame. He loves God for love's sake. He demands nothing and even does not oblige God by accepting anything that may be conferred on him. He wants to have the position of the giver and not that of the receiver. He will be immensely pleased if God takes away from him that which he has. Real love knows no reward, no bargaining and no bartering and for this reason true lovers preferring the death of martyrs, with supreme resignation allow themselves to be burnt alive and die with pleasure. History is not wanting in illustrations of such noble deaths.

The lover knows God in no other capacity than that of his playmate. When the fire of love is all ablaze and consumes the veil of secrecy, the lover sees his Beloved in sport

with the universe and learns that all Nature is a piece of pleasing fun to Him. Poverty and opulence, good and evil are alike fun to Him to be enjoyed as such. All created things are His chessmen. He arranges them in all manner of ways to suit His play. When it is finished, the cycle comes to an end and the scene is dropped to be lifted up again after an interval. While all of us are helping God in his play we are not conscious of the fact. Because we are ignorant of the game in which we also take part, we consider the miseries and sorrows of life in all seriousness and allow them to weigh heavily on our hearts. The moment we realize that it is all fun, the serious idea of reality must necessarily be lost. The devotee alone knows the play and enjoys the fun equally well with his Eternal Playmate.

The odour of supreme love is such that the devotee does not want to become God for he wants to taste Him as much as he can. When the love becomes sufficiently intense, the lover becomes absolutely merged in his Beloved. The lover and the Beloved become one closing the chapter of their love that forms a landmark in our present enquiry.

28. Conclusion :—

We live in feelings, in thought and in the experience of our senses. If we submit a small fraction of our life to analysis, we will find the mental phenomena overbalance the sense phenomena. Since the material world is only a part of the whole phenomenon and since the whole cannot be contained in a part, an explanation embodying the whole universe cannot be obtained from the external world. The question now is whether an enquiry in this direction is likely to bear fruit, and if so, how to start it, so as to reach a conclusion as would explain all phenomena comprehensively. Proceeding on the lines chalked out by the sages, our enquiry is likely to take us to the anticipated goal.

The universe which we do see, feel and understand is our circle. And now standing at the circumference we want to find the centre. The circumference is at the greatest distance from the centre, and it must be remembered the farther we are from the centre, the more divergent are the rays proceeding from it, and the more glaring are the differentiations observed at such a distance. The nearer we approach the centre, the less divergent

become the rays, the variations gradually vanish and the nearer we are to the unity.

Where then are we to find the centre,--the centre of the universe, the focus towards which all the rays tend to converge, or the point at which all the different planes of existence meet? When we put the question to the sages the answer vouchsafed is that the point is nowhere but within thyself; the internal man is the common ground towards which all the planes gravitate. The innermost soul is the centre of the universe, and according to the uniform experience of the inspired Sufis and Vadantists at that point alone a common solution can be had.

Entering upon the investigation of the inner soul, the mysterious self within, the deathless and ageless "I," attempts are made to understand the mystery. The soul that dwells in the mind, is different from the mind, and the mind knows not the dweller. Despite the inconceivable proximity, nothing appears to be more distant from our comprehension than the self within. The apparent immeasurable distance has rendered the position of the enquirer tremendously difficult. Unless the distance is bridged over, no enlightenment

can be gained from the questions,—What is “I”? Is it a motion, voice or appearance? How did I come and whence, and whither shall I go? Such questions do not improve the situation and they shall never do it. The soul is in us and that is an undeniable fact. We do not see it. We cannot see it since it is not amenable to the grasp of our senses. Let us suppose no matter however improbable it may be, that by a mysterious process the soul is taken out and placed before us. Can we see it? The answer is easy when we understand that the removal of the soul means no other than the removal of sense-energy. When the eyes lose their sense-energy, how can they see it? Let it also be granted that despite the separation of the inner self the eyes do not lose the power of sight, and now can the soul, be seen? The answer is not difficult. It can easily be inferred from a counter-question who is there inside to see the soul. It is the soul sitting inside that looks at everything through the sense of sight and enjoys the fun. And when it comes out there is none inside to see it. Under ordinary condition of things the knower cannot be known. It is through the eyes we see everything but the eyes

themselves we see not. Ordinarily it is a physical impossibility to see the eyes but they can be seen on a mirror by means of reflected rays. The mind has the power of reflecting back on its own depth and when this power is developed, it is called the inner eye or the eye of spiritual vision. The sages say that there is a stage in the development of mind in which it serves the purpose of a mirror to the soul when the "I" by means of the mind in the developed condition, can see itself, understand itself and realize itself.

Sacred is human body,—sacred because of the revelation of spirit through flesh and its sacredness can better be deduced from the observation of the Novalis when he said that "there is but one temple in the world and that temple is the body of man. Nothing is holier than this form. We touch Heaven when we lay our hands on a human body." Of this temple the soul is the Holy of Holies. The sanctuary of the Soul is the observatory of Heaven, and remaining there if we put ourselves to the question why an atom should exist, we will find the Eternal one hiding Himself inside the atom. There the secret of the laws which stand written on the Statute:

Book of Nature, unfolds itself to man and there everything else which is incomprehensible, renders itself intelligible.

How to get access into the Observatory of Heaven, is now the subject of our enquiry. We know perfection and enjoyment are connected with the life of a man. They are two different things differing from one another as one pole from the other. The end of perfection is purity and that of enjoyment is bodily pleasure. Both are placed before man vested with discretion and he is to make the selection. The ignorant who form the vast majority, yield to the clamour of their senses, and choosing sense enjoyment they become slaves to everything in the outside world. Their life is divided among worldly pleasures and is finally choked by them. But the wise conquering the desire of senses and reducing their wants to a zero, resign themselves to austerity of life and they thus become pure. Purity is the nucleus of self-denial which is the basis of realization. What is Renunciation, that central idea of all Ethical codes ? It is a pious and supreme resignation of self, consisting in the total indifference to everything that ties a man down to the outside world, in other

words, it is getting beyond joy and sorrow, beyond good and evil, beyond virtue and vice, beyond pleasure and pain, in short, beyond everything that constitutes an empty show. The joys and pleasures which we have in this life, are no better than the baseless fabric of a vision. They are neither real nor lasting. When their falsity and ephemeral nature are seriously considered, true wisdom guided by the irresistible logic of ethical and spiritual facts, asserts its ascendancy and instructs man to set his face against the evanescent joys and pleasures, in quest of stability and permanence. A truly thinking soul getting disgusted at the appearances fit to be the materials for a dream, becomes restless and finally finds peace of mind in self-denial. This is the origin of renunciation which plays so important a part in supreme love, and which alone can stamp a passport for man to the innermost recess of the soul.

Possessing the necessary mental, moral and spiritual qualifications, he enters into the Observatory of Heaven where he is able to know more about himself. There he finds all the complicated phenomena of nature in the final analysis to be nothing more than "the

reflection of mental power intensified, condensed, materialized and systematized on definite principles." And further the Ruhu, the Athman or the Soul which does not manifest itself to the naked eye or to the other sense-organs, becomes visible to his purified and refined mind. He sees God to be the Back-ground and Reality of everything in the universe. To him the Living God is the one comprehensive explanation of all phenomena. He finds his soul separated from the Reality by a line that knows no breadth. Mathematics requires us to imagine such a line but religion going a little further, exhorts us to understand and realize it for in the realization of this line there lies the clue of the grand secret which is the goal of our enquiry.

The moral laws are inherent in our nature. It is our business to discover them, to understand them in all their bearings, and cultivate them to such a degree of perfection as would elevate the mind above the pressure of material interests. The development of spiritual nature is absolutely necessary to advance with firm steps towards the great Truth scattered in the depths of the mighty unknown around us and finding the Truth to build it into a price-

less moral diadem wherewith to crown spiritual elevation of the whole human race.

If we understand an atom correctly, we understand the whole universe equally well, and likewise comprehend our Living God. He is nowhere beyond us and we are certainly within Him. If we are the reflection, He is the light ; if we are the shadow, He is the image. It is left to us to perceive the Reality and realize Him who is the only one comprehensive explanation covering the whole universe.

APPENDIX.

University of Religion.

1. Comment on the importance of the comparative study of religions with reference to the *story of deluge* narrated in the Old Testament and as regards *essential morality* :—

The Old Testament is the inspired book of the Jews in which it stands recorded that at some period of prehistoric time the generality of mankind became extremely adulterous and corrupt. But there was among them one by name Noah who walked in the ways of God and found favour in His sight. Since the men generally committed themselves to all sorts of wickedness, God became wrath and proposed to Himself the annihilation of the world with deluge. God remembered Noah and disclosed to him the near disembarkation of the calamity consequent on the deluge that was to sweep out all manner of life from the face of existence. It was proposed that Noah was to build an ark of sufficient dimensions to contain himself with his family and with a pair of all species of life. When Noah obeyed the man-

date of the Supreme, there was heavy rain for 40 days and consequently flood deluged the Earth. Water rose sufficiently high so as to sink all the mountains beneath its surface. It took 150 days for the flood to subside when the ark rested on Mount Ararat. Noah's family multiplied and supplied the Earth with population and the pairs of all species of animal life reproduced the animal kingdom. This story is fully endorsed by Christianity and Muhammadanism and so it is current among the three sister religions of the world. A Jew who has studied only his own religion, cannot but be possessed with the belief that the story is a revelation unique to his religion. A comparative study of religions, shows that such a belief is a satire against fact.

The Greeks who were not sure of their ancestors, while tracing their origin, narrated a story akin to that of the deluge told in the Old Testament. Deucalion, a Grecian by birth, lived in some prehistoric age when the wickedness of mankind reached its culmination. Zeus, the chief of all the gods, determined to destroy the whole race and intimated his determination to Deucalion whose piety entitled him to exemption from the general doom.

Zeus sent a terrible flood of rain which poured incessantly over Thessaly till the whole country was under water. Deucalion and his wife Pyrrah were saved by building an ark in which they floated for nine days and nights when they were cast aside on Mount Parnassus. When the flood subsided they came out of the ark. They had a son by name Hellen to whom the Greeks traced their ancestry.

According to the Hindu religious literature at the time of Manu who was a great ancient sage, the men in general were atrocious. One day while Manu was praying on the bank of the Ganges, a little fish came to him and wanted protection against the ravages of the bigger ones that desired to swallow it. Manu took it home and placed it in a pot. The next day it became as big as the pot and pleaded its inability to live in it any more and so it was put into a tank. The next day the process of expansion repeated itself and it became as large as the tank. Subsequently it was introduced into a river and the following day the fish filled the whole river. At last Manu put it into the ocean and it said "Manu, I am the Creator of the Universe. I have taken this form to come and warn you that

I will deluge the world. You had better build an ark and in it put a pair of every kind of animal; and let your family enter the ark and there will come out of the deluge my horn. Fasten the ark to it and when the deluge subsides, come down and people the earth." The earth was accordingly deluged but only Manu and his family were saved.

A comparative study of religions, discloses that the story of deluge narrated in the Old Testament, was current among the ancient Babylonians, the Egyptians, the Chinese and the Hindus. Some told the story in mythological phraseology, some in the clear language of philosophy, and some in the charming expressions of poetry. All the great religions of the world unanimously hold the idea that man, a degeneration of what he originally was, went on becoming more and more corrupt until the deluge swept away with the one exception who is called Noah in the Old Testament, Deucalion in the Grecian mythology, and Manu in the scriptural text of the Hindus.

Truth, charity, justice, patience and the like are the elements of essential morality. They are not peculiar to any particular creed.

Since they are found in the vocabulary of every religion, the moral laws form the common platform where all the religions of the world meet.

The importance of the comparative study of religions, lies in the revelation of the common ties that bind all the religions of the world and in creating in the mind the spirit of religious toleration which in a country like India is absolutely necessary.

2. What does Islam signify? State the view expressed by Goeth on its significance ; and briefly explain the first dogma of Islamic faith touching the unity of God :—

Islam signifies pious and supreme submission to God consequent on self-denial ; and Goeth says that in the light of its significance there is no religion in the world which "stands outside the pale of Islam."

"There is no-god but God, and Muhammad is His prophet," is the first doctrine of faith enunciated by Islam. It is the observed of all observers that the formula begins with the negative "no-god" and ends in the affirmative "but God." Everything that is seen, heard or understood, comes under the category of "no-god," that accentuates personality and

separates man from his God. A man cannot serve two masters at a time. A believer cannot afford to be in the service of "no-god" as well as in that of God at the same time. Only when the "no-god" is annihilated, the city of spirit, namely, "but God" is reached and the Grand Truth is realized. The formula grand in its sincerity, eloquence and simplicity, teaches man in a few words that it is the renunciation of no-god that unites him with his God.

3. Define life and death on biological lines and state concisely their spiritual conception.

Life is the greatest and the most precious treasure known to man and is safeguarded by him with the utmost circumspection. Life though a hard fact, does not admit the preciseness of a definition. It is explained as the organic functional activity, and the explanation does not carry home enlightenment to the mind. Death is the antithesis of life. It is the king of horror to poetry, a universal fact to history, a mystery of mysteries to philosophy, and a silent land to biology.

In physiology life is defined by the four functions namely, assimilation, waste, reproduction and growth. But according to biology it is the continuous adjustment of internal

relations to external relations. Stated briefly in biological language, it is correspondence with environment. The various forms of life have different capacities of adjustment to the surrounding conditions. Hence different organisms correspond with the environment in varying degrees of completeness. The plant life is extremely a low one. It has adjustment to an exceedingly limited environment consisting of the earth covering its root, as well as the atmosphere and light touching its body. Want of locomotion circumscribes its area of correspondence so that to an infinitely large part of surrounding nature it is practically dead. And further it is not alive to the world of consciousness. The beauty of birds does not excite in it any wonder, and their songs do not stir responsive sympathy. The irresponsiveness is what is called death.

The amoeba is in correspondence with a very small area of environment. An insect in virtue of its more complex structure, corresponds with a wider area. A more complicated form of life than the insect, communicates with the environment on many more sides. Biologically therefore life is correspondence between an organism and its environment,

and death is the want of adjustment between them.

By environment is meant the entire surroundings of an organism or the entire external world in which it lives, moves and has its being. It has several parts of which some are known to man and the others are unknown to him. The moon and stars are part of the environment though we do not see them in the day. The polar regions are part of it though we are not aware of their influence.

Every organism lives concerning all things within the circumference of its correspondence with the external conditions and is dead to everything beyond it. Man is the highest organism. Many things which the lower animals cannot discern in the surrounding nature, appeal to him. Each sense of his has something to correspond with. Each faculty finds its appropriate exercise. Hence he is the most living of all creatures.

The want of correspondence with the external conditions, is death. Failure of adjustment with the environment, may arise either from a defect in the organism or from a change in the outside conditions. In either case death ensues. A defect in the tympanum of the

ear, destroys adjustment with a part of environment and the man is dead to the musical world. Blindness shuts him out from the world of beauty, so that he is dead to another part of his environment. When the lungs refuse to correspond with the surrounding air, and the heart with the blood, all relation with the external world ceases and the result is death.

The Ethical view on the subject of life and death, postulates that the entire environment is a series of concentric circles which are divided into three sets, namely, the inner, the middle and outer zones. The inner zone is the area of vegetable kingdom and in it there are as many concentric circles as there are varieties of vegetable life. The middle is the area of animal life. It comprises as many concentric circles as there are different forms of life. The outer zone is the spiritual kingdom and it has as many circles as there are different degrees of spiritual development.

The warrant for assuming the existence of spiritual kingdom is, that the evolution so stupendous in its development from the atom to the man, the highest product of the animal kingdom, finds no reason to stop with him.

According to religion there are further lines of evolution and passing through them man expands his consciousness and rising into union with the Supreme, becomes a god-man. The complement of evolution is Advolution which is the tendency of things towards the appointed goal in which they finally submerge.

The tenacity of life depends on its capacity to correspond with the environment. The greater the capacity, the more living is the organism. A blind man is not alive to terrestrial beauty. Because he has no capacity to enjoy it he may deny it, and despite his denial its existence is a hard fact. The spiritual world exists and capacity is what is wanted to realize it. It is the outer zone covering the natural world consisting of the inner and middle zones. The spiritual and the natural worlds are one in as much as they are the different parts of one environment. The spiritual environment is God and Correspondence means personal relation. Hence spiritual life means communion with God and want of such communion is spiritual death.

4. State the teachings of Christianity as to Renunciation and as to the different conceptions of God. Explain what is meant by the

esoteric side of a religion and state the grounds for the belief that Christianity at its start, had such a side :—

Christ eloquently emphasised Renunciation in the following words :—" Foxes have holes, the birds of air have nests, but the son of man hath not where to lay his head ;" and his advice to Nicodemus was "give up all that thou hast and follow me."

Christianity begins with the common prayer "Our Father which art in Heaven, hallowed be Thy name," and ends in the declaration "the Kingdom of God is within thee." To the uneducated and unenlightened masses, God is described as one residing in Heaven. To the spiritual a hint by which more is meant than meets the ear, is given as to the Impersonality and Unity of God. To them the message of Christ was "Where goest thou to seek for the Kingdom of God. It is there inside thee. Blessed are the pure in spirit for they shall see God for the Kingdom of Heaven is within. For as I am in thee and ye in me, so we are all one in the Father."

The founders of the great religions of the world knowing the incapacity of the crude masses to grasp certain religious truths, shut

out the crowd from the exhibition of their full meaning and taught the mysteries of the Kingdom of God by way of parables. The teachings to the masses were reduced to writing. But to those who were sufficiently advanced in spirituality and passed the stage of exoteric teaching, the truths were secretly delivered in all their nakedness and entirety. The secret teachings confined to a select few, were not committed to writing but delivered by word of mouth to the qualified and competent disciples. The oral exposition or the unwritten rendering of the written, forms the esoteric side of a religion. The sterner or the inner teachings of the secret system, are called Kabalah by the Jews, Vadanta by the Hindus, and Thasavuf by the Muhammadans.

Christ on one occasion made the announcement to his apostles : " Unto you it is given to know the mystery of the Kingdom of God, but unto them that are without those things, are done in parables." On another occasion he exhorted his disciples in the following words :— " Give not that which is holy unto the dogs, neither cast ye your pearls before the swine lest they trample them under their feet." At another time his address to the apostles

was "I have yet many things to say unto you, but ye cannot bear them now." These quotations from the precious utterances of Lord Jesus, are among the several grounds which prove beyond the possibility of challenge the existence of hidden or esoteric teaching in Christianity at its start. Since it does not now exist, it must have been lost during the period of oral teaching.

5. When do Divine potentialities in a man unfold and express themselves ? State the result of their evolution. What is the principle underlying all sacrifice ? and describe its universal operation in Nature.

When the restraint of the senses, control of the mind by meditation, its concentration and balance amidst distraction, and absorption in Divine thought, reach such a degree of perfection that teaches man to renounce the fruit of action and to surrender the self, the Divine potentialities find their expression and the result is the enjoyment of Divine vision.

The principle that underlies all sacrifices, is the denial of self for the benefit of others. They teach man how he ought finally to sacrifice himself. According to the Hindu religious Philosophy God has sacrificed himself.

in His creation. He has confined a portion of Himself in matter and thus brought himself into separate beings in an infinite variety of forms.

The law of sacrifice is universal in its operation. The life of the mineral kingdom passes on into the vegetable by the breaking up of mineral bodies for the support of plants. The life of the vegetable kingdom passes on into the animal by breaking up of their vegetable bodies for the support of animal life. The life of animals passes on into the human by breaking up of their animal bodies. In all these cases the bodies are sacrificed for the good of others without consent. The self-sacrifice of man which manifests consent, demonstrates that he is of the nature of God who has sacrificed a portion of Himself in his creation; and is a sure proof of his Divinity by means of which he rises into union with the Supreme.

6. What is Ethical Science ? State the golden rule of conduct, and explain its ethics. Define falsehood and discuss why it is a vice.

Ethical science is what deals about the laws that teach rational beings the way how they should behave towards each other as well as

towards other creatures, and thus regulate their conduct. It is a definite and systematically arranged series not only of the facts of conduct in proper relation to each other but also of the principles underlying their relation. "Do unto others as you would wish the others should do unto you," is the golden rule of conduct. The morality of the rule is, that a man should love others as he loves himself.

Falsehood is the imitation of truth. When a man speaks the truth to others, he considers them to be one with him, and freely allows them to share with himself in a common knowledge. Truthfulness thus promotes union and is counted among the virtues of the highest order. On the other hand when a man utters falsehood to another, he distrusts him and considers him as opposed to himself. Untruthfulness creates and improves separateness, and it is therefore regarded as a vice of the first magnitude.

7. State the reactions of love and anger. Explain what is meant by righteous indignation ; and criticise the necessity for prayers.

A straight line infinitely drawn becomes a circle, and so there can be no motion in a straight line.

An active force which we call motion, having no infinite progression, must finally come back to the centre wherefrom it started, and when it meets an obstacle, it reacts and returns to its source. According to the modern scientific theory the power leaving the dynamo, returns to it completing a circle. Since Nature works everywhere on the same plan, all natural forces come back to their source. Love is a divine force and when it leaves a man, it comes back to him. Love reacts and hence by showing love to others we awaken love in them.

Anger acts in the same way as love does. It gives birth to anger in others, improves quarrels and lengthens the chain of misery. Destitution of anger is no glory but the merit lies in controlling it. Its control is therefore highly recommended.

A man intentionally errs on the wrong side. When the error is tolerated, the very toleration would amount to encouraging it. When sweet words serve no useful purpose in debarring the man from committing himself to such an act, the expression of anger becomes a matter much to be desired. Under such circumstances and not otherwise, the

fulmination of wrath becomes commendable and is called righteous indignation.

It is said that our prayers do not in the least benefit God. Reason justifies the assertion and all humanity accepts it. But the question is whether the ground urged has all the force and reasonableness necessary to reject prayers. All analogy in Nature speaks to the invalidity of the ground for rejection. A patient uses medicine to cure his ailment, and to repair his health. If he does not do so, he sins against his body. There is no meaning in his refusing to take the medicine for the reason that it does not benefit the physician. All prayers are meant to purify our heart and improve our spiritual health. Refusal to take to prayers is a sin committed against our spiritual body. For our own good prayers are absolutely necessary.

8. Who is a real spiritual teacher ? What are the conditions of discipleship ? It is said that to be initiated into the mysteries of the kingdom of God and to enter into the rank of the seekers, the aid of such a teacher is absolutely necessary. Quote reasons :—

Religion is the highest knowledge and wisdom. He who makes religion a business and

deals in it for gain, is a blind leader of the blind. They both must fall into a pit. The people can be taught to love, appreciate and assimilate religion only by him who has in his mind vibration of spirituality, and teaches them without any ulterior selfish motive such as the desire for gain, name or fame. He who is full of godliness and has the power of transmitting it to his disciples to awaken spirituality in them, is the real eye-opener. He who can through his holiness and perfection, quicken the higher powers and possibilities in the mind, can bring into existence spiritual life, and animate its growth in his followers, is worthy of taking others on his shoulders and is fit to be worshipped as a God.

The aspirant after religion must have faith, humanity, submission and veneration in his heart. He must dismiss from his mind the cravings of infidel desires and develop a longing for the Creator. He must take himself to the practice of absorption in Divine thought. He should lose himself in his teacher. To be a worshipper of God, he must first become the worshipper of his teacher. These are the truths of discipleship and subtleties of seeking. One must be proficient in them.

and the proficiency qualifies him for discipleship.

The path that leads from the Name to the Named, is full of precipices and dangers. Even he who has concentrated in himself the purity of all the angels and the piety of all the men, falls on the way if he knows himself better than nothing. Many a saint with a life-long devotion has slipped from the heights. He who enters the path on the strength of his intellectual resources cannot but fall and perish on the way. Under the circumstances, a teacher experienced in the elevation and depression of the path is absolutely necessary to guide our footsteps so that we may reach the goal.

9. State how the life of an ideal householder is preferable to that of an ascetic. Comment on worldly desires and their renunciation. Explain what is meant by giving up the world.

Apart from the fact that it is exceedingly difficult to be corporeally in the world and at the same time to be mentally away from it, the householder has many heavy responsibilities to discharge towards humanity which the ascetic has not. Denying oneself one's own desires

to serve humanity with resignation, is a virtue of paramount importance and for this reason the prophets who were master-ascetics, led the life of a householder. One of them was Solomon who possessed the Sovereignty of the world and at the same time an ascetic of a very high order. The separation of the heart from worldly cravings in spite of the possession of the worldly objects, is superior to the separation of the body from worldly objects with a heart instinct with cravings for them.

The desires that tie us down to the world, separate us from the living God. And further our desires are not satisfied by their enjoyment. Their gratification only increases them all the more.

We are given to understand that having desires is wrong and advised to renounce them. The advice when misunderstood, appears to be suicidal for surrendering the desires means no other than killing the disease as well as the patient. The desire to work and acquire what is wanted for existence, is not condemned provided it does not interfere in our connection with God but the desire for proprietorship and possessionhip in anything is denounced. Working for livelihood began with Adam. He

cultivated lands and taught cultivation to his children. The prophets worked for livelihood. Work is a duty for him who has to support another.

The world as it appears to us, as we think of it, and as we seem to know it, is not a reality. It appears to be true because our conjecture is based on partial experience, poor reasoning and our weakness. We are advised to give it up as we conjecture it to be and embrace the reality.

10. Explain the following without text-torturing :—

(1) A Seeker without a teacher is a lamp without light. The candle of his mind is lighted by the sacred hand of the worthy guide.

(2) When with thy hand soiled by sugar thou would not touch your garment for fear of spoiling it, how can thou expect to embrace God with a mind soiled by the filth of passion as well as lust and attain to the meeting of the Exalted One.

(3) It is not sufficient for a child to know where the school is ; he must study in it that he may gain knowledge. Faith is not merely to know which is the school and to recognize

the teacher ; but one must acquire knowledge in the school. If one does not gain knowledge, it is useless to know of the school.

(4) The soul is a jewel concealed in the body. Because of its concealment the jeweller does not know his jewel and its value.

(5) We are partners in mere words but the holy deeds belong to the sages.

(6) When you attach yourself to this world of three days' duration, you worship fancy and call it a fact.

(7) The dead mind delights only in lifeless clay for like sees the like and has affinity with its own kind. Awake and detach yourself in time from the unreality.

(8) When the heart is not with Him telling the name of God on beads of rosary serves no useful purpose. Thy prayers are for increase of wealth and thy pilgrimages for popular approbation. All thy acts are similarly tainted with name and form. The real goal is veiled from thee despite the pressure of rosary on the hand that bears it.

(9) No one comes to worship God unless promised the bribe of heaven and threatened with torture of hell.

(10) He that knows his own nature verily

knows his God. This is the saving knowledge wherefrom spring untold sacred powers.

(11) Straight is the gate and narrow is the way which leadeth unto life and few there be that find it.

(12) It is easier for a camel to go through the eye of a needle than for a rich man to enter into the Kingdom of Heaven.

(13) Frankness does not consist in uttering everything that comes uppermost to our mind. Flinging out the words right and left as they come, no matter where they strike or whom they wound, is miserable impertinence and reckless cruelty.

(14) Charity shall cover a multitude of sins.

(15) They see not God for He is divided. As breathing He is called Breath ; as speaking Speech ; as seeing Sight ; as thinking, Mind ; these are the names for his workings. A man who worships one or the other thereof understands not ; for He is but in division as one or another thereof. So He should be worshipped as Self ; for therein do all these become one.

ERRATTA.

PAGE	LINE	FOR	READ
12	26	prostulated	postulated
13	4	matamorphosed	matamorphosed
19	26	abrogated	arrogated
65	2	whetever	whatever

ALLAH.

Allah gives light in darkness,
Allah gives rest in pain ;
Cheeks that are white with weeping,
Allah paints red again.

The flowers and the blossoms wither,
Years vanish with flying feet ;
But my heart will live on for ever,
That here in sadness beat.

Gladly to Allah's dwelling
Yonder would I take flight ;
There will the darkness vanish,
There will my eyes have sight.

LONGFELLOW.

LIGHT.

Allah, let there be light
To guide us on our way ;
Leave us not in the dark,
Allah, Allah, to-day.

There are so many paths,
Many a diverse way—
Confound not our steps,
Let us see light to-day.

When with an aching heart
 We wander from Thy fold,
 Let us remember still
 Thy love that ne'er grows cold.

Show us Thy guiding hand,
 Where'er two roads cross ;
 Working for Thee is gain,
 Without Thee is but loss.

Allah— Oh, leave us not,
 Lord of our night and day ;

Allah—forsake us not
 Though we yet go astray.

Oh ! let us know Thee near,
 Even when most alone ;
 Show us Thy glorious light
 In every country and zone.

Let us thy presence feel,
 Even when most forlorn ;
 From darkness lead us on
 Into the radiant morn.

Thus on from day to day,
 From week, and month, and year,
 So shall we know and feel
 That Thou art ever near.

